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THE PRONUNCIATION OF  
KASHMIRI



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# THE PRONUNCIATION OF KASHMIRI

KASHMIRI SOUNDS  
HOW TO MAKE THEM  
AND  
HOW TO TRANSCRIBE THEM

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BY

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## PREFACE

MANY students of Kashmiri must have felt confused about the sounds of the language, wondering what exactly the various vowels or consonants were, and whether the sound in one word was the same as a similar sound in another. They must repeatedly have asked themselves, for example, what was the difference between the words for horse, horses, and mare (it is explained on pp. 10, 11, and under *gur*, p. 57), what was the word for 25, or how "you will be" differed from "you were". They must have been bewildered when they heard a man, especially an educated man, pronounce a word in a certain way in conversation, and immediately afterwards assert that it was pronounced quite differently.

This book, it is earnestly hoped, will be a help in solving such difficulties. The number of different forms in the following pages given in phonetic script is about 3,000, and the number of quite distinct words is nearly 1,000. Further, since all the ordinary forms used in declension or conjugation are given, the student should be able to decline nouns, pronouns, and adjectives, and to conjugate verbs.

I would draw attention to several points :—

1. Pronunciation. (a) Words said separately and very slowly are not pronounced in the same way as in a sentence, even when the sentence occurs in deliberate speech. Thus in conversation a man may say *ʔʔlyim* learned, but when asked about it he will say, "Oh, it's quite simple, say *aa-lim*, just like this—*ʔʔlyim*"; and he has no idea that when he says *ʔʔlyim* he is not saying *aalim*. He thinks he always says *aalim*, whereas actually he says *ʔʔlyim*. Other examples are *sapnith*, having become, pronounced *sʔpnith*; and *dih*, having given, *khema* I shall eat, *reth* month, *kuni* anywhere, *vaun* he will say to you, which are constantly pronounced *dyith*, *lyith*, *nyeth*, *kyon* *teyira*.

(b) Again the vowel of some syllables changes according to whether it is stressed or unstressed. Thus we have *poz* true, but *apuz* untrue, and *zon*, man, generally pronounced *zun*. The words for the genitive *sund* and *hund* would, if said alone, be *sond* and *hond*.

(c) Finally Urdū words used in Kashmiri have different pronunciations, which vary with the amount of education possessed by the speaker; e.g. *bakhtaavaar* or *bakhtaavar* wealthy. If the reader finds in this book a word written in two different ways, he may assume that both are correct.

2. Texts. The texts are intended for those who have made some slight progress in the study of Kashmiri. For this reason there is no



free translation. An absolute beginner may find it difficult to understand the interlineal translation, which is extremely literal.

3. The so-called infinitive in Kashmiri is really two different words which now have the same form. One is a verbal noun and is declined like a noun; it corresponds to the Latin gerund.

The other is a future passive participle, like the Latin gerundive. It sometimes occurs in an intrans. verb, and it is then a kind of future participle.

Examples: On p. 26, second line from foot, we have *guri hund zyön tə rachun*, the mare's being born and keeping (birth and rearing), where the two infinitives are nouns. On p. 28, lines 11 and 13, *darvaaza sheerun tə gudoom banaavun*, may be freely translated as the mending of the door and the making of the rope, but strictly it is "the door requiring to be mended, and the rope requiring to be made", the infinitives being passive participles agreeing with the nouns. For this reason, if we say *raz*, f., instead of *gudoom*, m., the infinitive agreeing with it must be *banaavən*.

In general we may say that when the infin. is accompanied by a noun it is a future partic., and when, further, it is trans. the partic. is passive. Thus *kyaa vaati karun? sar tsatun tə bastə vaalən*, what is right to be done? Head to be cut off and skin to be taken off. For the sake of simplicity, I have usually translated it by the active infin., as, "what is it right to do? Head to cut off, and skin to take off."

4. In a number of words I have given *r* as an alternative to *ṛ* (see p. 8). *r* is not heard in Srinagar, but in the villages it takes the place of *ṛ*, whenever *ṛ* is derived from Middle Indian -ṛ-. The following words in the vocabulary illustrate this:—

*broor* cat, *brəṛ* female cat, *garun* carve, *gər* clock, *gur* horse, mare, *hyor hyur*, *hyərkun* upwards, *joorə* pair, *kaarun* boil, *kor* bracelet, *kuur* girl, *laarun* run, *laarun* touch, *oor* there, thither, *parun* read, *shur* boy, *thar* back, *thərkiṇ* backwards, *toor* there, thither, *tsər* sparrow, *ṭukrə* a bit, piece, *yoor*, *yuur* hither.

5. The pronunciation recorded in this book is actual. It is the pronunciation of three men, Messrs. Triloki Nath Kaul, of H.M. Indian Civil Service, Prithvi Nath Wanchoo, a student of Engineering, and N. N. Dar, of the Architectural Department of the London County Council. They all belong to Srinagar.

6. The Vocabulary includes not only the words which occur in the texts, but also others which came up in conversation.

T. GRAHAME BAILEY.  
20th September, 1937.

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## PART I

### DESCRIPTION OF THE SOUNDS

THE object of the following pages is to describe the sounds of Kashmiri, and to suggest an accurate, but not too elaborate, method of transcription, so that they may be written, typed, printed, and understood without undue difficulty. The system adopted is that of the International Phonetic Association as employed in recent works on African languages.

I do not wish primarily to teach Kashmiri grammar or composition. The chief aim of Part I is to explain the sounds and show how to make them, while the aim of the grammatical paradigms, the texts and the vocabulary, is mainly to illustrate the pronunciation. From these pages a student may ascertain the pronunciation of typical declensions and conjugations, as well as of about two thousand common words and of five passages of connected prose, and may also make some progress in composition and grammar.

Cordial thanks are due to Sir Aurel Stein, Sir George Grierson, and the India Office for permission to use a story from *Hatim's Tales*, by Stein and Grierson, a work which came out in 1923. I have chosen no. viii, the "Tale of a King". Part of it has been omitted, and to make up for this I have inserted an extract from no. xi, the "Song of Forsyth Sahib".

I strongly urge all students of Kashmiri to make constant use of the following works: (1) Grierson's *Kashmiri Manual*, two small volumes, pp. 160 and 211, 1911; (2) Grierson's *Kashmiri Dictionary*, four 4to volumes, 1916-1932, Rs. 120; (3) *Hatim's Tales*, by Stein and Grierson, 613 pp., 1923, £1 10s. Those who wish to take up the study of Kashmiri sounds may add the present monograph which deals specially with the pronunciation.

For grammar and vocabulary Sir George Grierson is our chief authority, and his writings on the language are as interesting as a novel. Sir Aurel Stein's discovery of Hatim the story teller was a great feat. He once generously offered to place old Hatim at my disposal; I have often regretted that it was not possible for me to take advantage of his kind suggestion.

We must answer two questions : What are the sounds, and what is the best way of representing them ? Both consonants and vowels present difficult problems, problems which for the vowels are rendered more difficult by the fact that theory and practice apparently differ from each other.

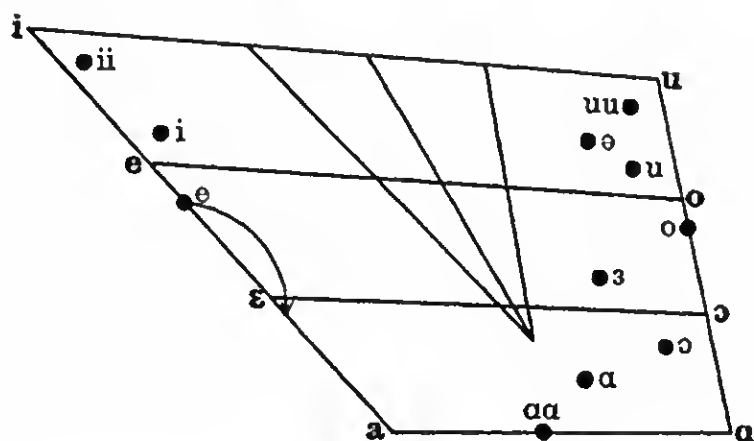
I have endeavoured to dispense as far as possible with diacritical marks and special letters. The only diacritical marks employed are ~ over vowels to show nasalization and a dot in *ṭ*, *ḍ*. The only unusual symbols are ' , *ṇ*, *ṣ*, *ṣ*, *ṣ*. For the last of these the sign for the numeral "three" can be used.

Theoretically the vowels are almost bewildering in their number and fine differences. Actually they are not so difficult for English-speaking people as the vowels of French. I could imagine that a Kashmiri, proud of the complicated sound system of his native tongue, might hold that in one or two cases I had obliterated real distinctions. My own ear, however, tells me that for purposes of everyday pronunciation some of these differences are negligible, and well-educated Kashmiris, with whom I have discussed them exhaustively, have agreed with me ; indeed, they would go further and would do away with still more of them. I wish to lay stress on this. I am perfectly aware of the various theoretical distinctions, but where I believe that even Kashmiris could not, apart from context, recognize a supposed difference, I have ignored it.

*Transliteration and Transcription.*—There is a great difference between transliteration and transcription. In transliteration we need a separate sign for every sign used in the original ; in transcription we require one sign for each phoneme (essential sound). Thus in Urdu there are four *z*-letters and three *s*-letters, but the four *z*'s are pronounced alike, and the three *s*'s are pronounced alike ; therefore in phonetic transcription one *z* and one *s* are sufficient. The transcription of Kashmiri vowels requires thirteen signs, including diphthongs. Those used here are *a*, *aa*, *e*, *ə*, *ɜ*, *i*, *ii*, *o*, *ɔ*, *u*, *uu*, and the two diphthongs *ai*, *au*. The double letters, *aa*, *ii*, and *uu*, have been counted as separate signs, because the vowels for which they stand are not the same as *a*, *i*, and *u*.

A long or, sometimes, conventionally long, vowel is indicated, as in African languages, by doubling the vowel sign. In three cases the double vowel differs from the single in quality. The vowels *a*, *i*, *u*, are not found long ; it is therefore possible to employ the double letters *aa*, *ii*, *uu*, for sounds of slightly different quality, as explained below, pp. 3, 4, 9–11, under headings, *aa*, *ii*, *uu*.

DIAGRAM OF THE VOWEL PHONEMES OF KASHMIRI ALONG WITH THE  
CARDINAL VOWELS



Diphthongs: *au* is *aa-u*

*ai* is *a-i* where *a* is Cardinal 4.

THE KASHMIRI VOWELS COMPARED WITH URDU AND ENGLISH  
*a* like Urdu *a* in *kal*, Eng. *u* in "fun", slightly higher than the Eng. vowel. See p. 9, l. 11.

*aa* Urdu *ā* in *bāl*; like Eng. *a* in "psalm, arm". *aa*, though conventionally long, has different lengths according to position. See p. 9, l. 15.

*e, ee* like Urdu *e* in *beṭā, khet*. Ksh. *e* is sometimes very short, rather like Eng. *e* in "pet"; it is almost *a* in "sat", when stressed and preceded by *c, j, sh, r, or y*. Long *ee* resembles the pure long vowel in the dialectic pronunciation of "lane", not the south Eng. diphthong *ei*.

*ɐ* when short, is like the first vowel in Eng. "announce, alike"; when long it is almost the south Eng. vowel in Eng. "learn, hurt, world", an unrounded vowel rather low and rather far back, differing from the German rounded front *ö*.

*ɔ̃* is a higher variety of the same vowel. Some English people use it in words like "learn, hurt, world, church". It is not easy to tell a non-phonetician how to pronounce it, but the following suggestions may be of use:—

(1) Say *a-a-a-a*; go from that to the vowel in "hurt", *ɜ-ɜ-ɜ-ɜ*; then raise the tongue still further to *ɔ̃-ɔ̃-ɔ̃-ɔ̃*.

(2) Say the vowel in "school", *oo*, with lips protruded.

Then, not altering the position of the tongue, draw back the lips and say oooo. The resulting vowel will be near ə.

(3) Try to say a vowel between i in "machine", and oo in "school", keeping the lips drawn back. That vowel is near ə; the true ə is rather lower and nearer oo.

In all these attempts the lips must be drawn back.

ə differs considerably from German ü which is a rounded front vowel.

ɜ and ə are perhaps the most interesting of Ksh. vowels. I asked Dr. Ida Ward to listen to them. She agreed with me as to their nature, but placed them somewhat further back than I did. I should have put them nearer the centre line. The position she suggested has been shown on the vowel chart. There is probably a certain amount of divergence between different speakers.

ɜ and ə are not Urdu sounds. In Panjahi a short ɜ is the usual pronunciation of unaccented a as in *baṇāi*, while a sound between ɜ and ə occurs conversationally, before a pause, at the end of a strongly accented syllable ending in a consonant; as *kadd'ɜ* "eject", *koɜ* "near", *khālāɜ* "set up". These might be written with ə.

i Urdu i in *jis*; Eng. i in "him". See pp. 9, 10.

ii Urdu ī in *kīl*; not unlike i in "machine" (slightly higher). See pp. 9, 10.

o Urdu o, but with greater variety of length. It resembles the pure o heard in northern Eng. "whole"; the southern Eng. vowel is a diphthong.

o like Eng. o in "top", but rather higher; still more like Italian o in *ciò*, always short; somewhat like Urdu au in *tauba*, but shorter. Urdu au is like au in Eng. "haul". o followed by *ū-matra* (written in Diet. as *ō* with short mark over it) is pronounced as unrounded o. See p. 12, line 27. Not many words have this sound.

u Urdu u in *ghus*; Eng. u in "pull". See pp. 10, 11.

uu Urdu ū in *phūl*; higher than Eng. oo in "brood"; it is a pure vowel not always long. The Eng. vowel is often a diphthong. See pp. 10, 11.

#### Diphthongs

ai closely resembles Eng. i in "might"; it does not occur in Urdu.

au has some resemblance to Eng. ow in "owl"; it does not occur in Urdu. The Eng. sound usually begins with cardinal 4, while the a in Ksh. au is about 4½.

## THE KASHMIRI VOWELS WITH THEIR URDU EQUIVALENTS

Kash.	Urdu.	Kash.	Urdu.	Kash.	Urdu.
a	a	ə, ɜ	Not found.	ɔ	au (short).
aa	ā	i	i	u	u
e	e	ii	ī	uu	ū
ee	e	o	o	ai	Not found.
ə, ɜ	Not found.	oo	o	au	Not found.

## ALTERNATIVE SIGNS

For the benefit of any students who may prefer different signs for certain vowels I suggest the following possible alternatives:—

Vowel.	Alternative.	Vowel.	Alternative.
aa	ā	uu	ū
ee	ē	ɜ	ō
ii	ī	ə	ü
oo	ō	ɔ	ö

There are objections to all these alternatives. Few typewriters have the long marks required for ā, ē, ī, ō, ū, and to employ them means having to go over the writing afterwards and put them in, whereas the double letters can be written on any typewriter.

The German signs ō and ū might take the place of ɜ and ə, but they involve diacritical marks; further, they suggest long vowels, while ɜ is often, and ə nearly always, short; again, ō and ū are front vowels, whereas the Kash. vowels are back; and, finally, while the German vowels are rounded, ɜ and ə are unrounded. On the typewriter the figure for the numeral three may conveniently be written instead of ɜ.

## MĀTRĀ VOWELS

The so-called *mātrā* vowels are six in number, corresponding to a, e, i, o, u, and ə or ɜ. Of these a, e, o occur always, and ə sometimes, in a medial position. They are pronounced like ə, e, u, and ə respectively, but when they merely join two syllables they are often omitted, as in *ɜdrun* "to be moist", where an *a-mātrā* vowel comes between the d and the r, but is not sounded.

*i-mātrā* and *u-mātrā* are only final, or final followed by a termination beginning with a consonant.

*ū-mātrā* (when final) and *u-mātrā* are not pronounced.

*i-mātrā* has the effect of palatalizing the consonant to which it is attached. This means that the consonant is sounded with an inherent i resonance; the i appears to come both before and after the consonant, but is not a separate syllable; owing to its being a high vowel it



heightens the end of the preceding vowel. Thus *kər'* becomes almost *kəir'* or *kəir'*.

The final *mātrā* vowels, then, do not constitute separate syllables. The consonants, to which they are attached, in some cases undergo certain changes; thus *l* may be changed to *j*; but once this change has been effected, the presence of an *u-mātrā* or *ū-mātrā* makes little difference. Theoretically a consonant with an *u-mātrā* vowel is velarized, i.e. it has a *u*-resonance; one with an *ū-mātrā* vowel has an *ū* resonance, and one with no *mātrā* vowel is neutral, i.e. it has the resonance of a central or back-central low vowel. Actually these differences may be disregarded.

The only final *mātrā* vowel which is audibly different is *i-mātrā*, and even it is not so with *n* after a long vowel, for *ɲ* and *n'* are practically identical. Examples: *guur* "cowherd" ends in a *u-mātrā* vowel, while the nom. plur., *guur'* ends in *i-mātrā*; but they are monosyllables; they are *guur*, *guur'*, not *guuru*, *guuri*; *guuri* is abl. sing. Similarly *gaṭṭul* "clever", and the nom pl. *gaṭṭol'*, have two syllables, but the abl. sing. *gaṭṭali* has three. The *-um* in *treṭum* "third" (*u-mātrā*) is the same as that in *chum* "is-to-me" and *hukum* "command". *kun mənnyuv oos me kun pakaan* "a single man was walking with me", has two words *kun*, theoretically different, but actually the same. *tul* "was lifted" (*u-mātrā*) is the same as *tul*, imperat., "lift," and *bus* "mouthful" (*u-mātrā*) has the same ending as *chus* "I am".

In the same way final *ū-mātrā* is not sounded: *siir* "brick" (*ū-mātrā*) really rhymes with *piir* "holy man"; the *-im* in *treṭim* "third" (fem. with *ū-mātrā*) is the same as *-im* in *dim* "give me".

#### PHONETIC REPRESENTATION OF MĀTRĀ VOWELS

Those which are not pronounced need not be represented. *i-mātrā*, as we have seen, palatalizes the consonants to which it is attached. Almost any sign printed after the consonant would serve; thus one might write *b''*, *b*, *b'*, *b̃*, *b/*, *b)*, *b{*, or *b'*.

The sign chosen should be small, and should not suggest a separate syllable. Phoneticians sometimes employ *y* for it. There are two objections to this; firstly it suggests a separate syllable, and secondly it may sometimes be confused with consonantal *y*. I have, after much thought, adopted the sign *'*, which is found on all typewriters.

Examples.—The nom. plur. of *guur*, cowherd and *necuv*, son, if written with *y*, will appear as *guury*, *necivy*, and will be wrongly pronounced

by ordinary students like the abl. sing. *guuri*, *neciv*, whereas, if written *guur'*, *neciv'*, they are easy to distinguish from *guuri* and *neciv*.

DIAGRAM OF CONSONANTS

	Bi-labial	Labio-dental	Dental	Alveolar	Palato-Alveolar	Re-tracted	Palatal	Velar
Plosive . . .	<i>p, b, ph</i>		<i>t, d, th</i>			<i>ʈ, ɖ, tʰ</i>		<i>k, g, kʰ</i>
Affricate . . .				<i>ts, tʰs</i>	<i>c, j, ch</i>			
Nasal . . .	<i>m</i>			<i>n</i>	<i>ɲ, nʰ</i>			
Lateral . . .				<i>l</i>	<i>lʰ</i>			
Tapped . . .				<i>r</i>		<i>ɾ</i>		
Fricative . . .		<i>v</i>		<i>s, z</i>	<i>ʃh</i>			
Vowel glide . . .							<i>y</i>	
Aspirate . . .	<i>h, h̄</i>							

*b, g, m, n, s, ʃh, y* are hardly to be distinguished from the corresponding English sounds. *ʃh* is usually unrounded (i.e. lips not protruded). I have not used a special letter for *ʃh*; in the subjoined texts the only word in which confusion is possible is *paat-shaah* "king", which might be read as *paa-tshaah*, but is *paat-shaah*. See also the numerals, pp. 18, 19.

*ts* is practically the same as in English; the *t* is alveolar (on the teeth ridge), not dental; it is therefore different from the separate *t* sounds in both Ksh. and U., which are either dental or cerebral. *ts* (*t* + *s*) occur in Urdu and Hindi, chiefly in Arabic and Sanskrit words, but the *t* and *s* belong to different syllables, and the *t* is dental. Examples: (Sanskrit) *utsav* "feast", *utsuk* "impulse", (Arabic) *atsa* "to be nine", *atsā* "cause indigestion".

*zh*, pronounced like Eng. *s* in pleasure, is a mere variant of *j*, as in *tsat ajih* or *tsatazhih* "forty". It is always correct to say *j*.

*p* and *k* are as in English, but unaspirated.

*n, l*: *l* is like *l* in "telling", but not like *l* in "tell, school". Immediately before dental *t* and *d* both *n* and *l* are dental, and before *ʈ* and *ɖ* they are retracted. *n* before *k* and *g* is generally velar, like *ng* in "sing", but occasionally, as in *yinkaar* "denial, refusal", it is ordinary *n*, i.e. *yin-kaar*. *lʰ* is like *li* in "million"; *nʰ* is almost the same as *ɲ*.

*ɲ*: palatal *n*, very like *ny* in "Bunyan". An ordinary *n* is palatalized when *i-mātrā* is attached to it. The difference between

*ɲ* and *n'*, so far as the actual consonants are concerned, is negligible, though the resonance is not the same. *ɛɛɲ* in *ɛɛɲ beɲi* "your sister" is in rapid conversation not distinguishable from *ɛɛn'* in *ɛɛn' bɛɛi* "your brothers".

*c*: the same as in Urdu *cal*; rather like Eng. *ch* in "child", but unaspirated and further forward.

*t* and *d* are dental as in Urdu, Italian, and French. They are like Eng. *t* and *d* when followed by voiced *th*, as in "put the hook there"; "could the man come".

For cerchral (retracted) *t* and *d* the tongue touches the palate just behind the teeth ridge; they are the same as Urdu *t* and *d*. Eng. *t* and *d* are made on the teeth ridge.

*h*: *h* is nearly as in English; in *kh*, *ch*, *th*, *ph*, *tsh* it is as in English; after a vowel it is slightly sonant, (*h*), but not so sonant as in Urdu; it is not unlike the *h* following the *d* in childhood.

*r* is a single tap against the teeth ridge, like the so-called trilled (actually tapped) *r* often heard after *th* in words like "three, through". When it is derived from Mid. Indian -*ṛ*-, it is replaced in village speech by *ɾ*.

*ɾ* is like a quickly pronounced *d*, but in actual pronunciation it must be immediately preceded by a vowel, which may be very short. From a position just behind that for *d* the tongue strikes the palate at the *d* point of contact or slightly in front of it. *ɾ* is not heard in city speech.

*v* is like Urdu *v*, rather like a faint Eng. *v*; the lower end of the upper teeth touches any part of the inside of the lower lip. Friction is slight. Sec p. 11, l. 20.

*k*, *c*, *t*, *p*, *ts* are found both aspirated and unaspirated. When final they are always aspirated except when a *mātrā* vowel is attached to them. Thus *dop* (*u-mātrā*) is *dop*; without the *mātrā* vowel it would become *doph*.

The Urdu sounds *f*, *kh*, *g*, as in *fulāna*, *shākh*, *gaugā*, are by most Kashmiris pronounced *ph*, *kh*, *g*; those who know Urdu well tend to say them as in U., i.e. *f* as in "fine", *kh* like *ch* in "loch", and *g*, the voiced form of *kh*.

Other Urdu consonantal sounds are the same as those of Ksh., except that Ksh. does not possess U. *g*, while U. *zh* is in Ksh. an occasional variant of *j* after a vowel; on the other hand, U. has not got Ksh. *ts* or *tsh*.

Ksh. has thirty consonants, including six aspirated ones. Each of these when final can be pronounced with three *mātrā* vowels and also

without any such vowel. This gives four pronunciations to each consonant, making 120 consonants in all. But, as we have seen, only the *i-mātrā* vowel has a really different enunciation. Therefore, while we have in theory 120 consonants, in practice there are only sixty. Further, we may omit *n'* as being the same as *ṇ*, *ṛ*, and *ṛ'* as not heard in the city, and *y'* as being the same as *i*. (*bṛṣy'* is pronounced *bṛṣi*.) That leaves fifty-six, which is still a number reached by few other languages.

The vowels number eleven, in addition to two diphthongs.

#### NOTES ON CERTAIN DETAILS OF PRONUNCIATION

*a*: a stressed *a*, followed by *i* in the next syllable, tends towards Cardinal 4, the vowel of the French *madame marche mal*. Examples: *gari* or *garī* "clocks", *kari* "will do", *kapi* "stones". *aa* is sometimes similarly affected, but to a much slighter extent.

*aa*: *aa* has not always the same length. Thus in *paat-shaah* "king" the first *aa* is longer than the second. It is nearly always short when followed by *h*, as in *shaahmaar* "snake", *shaahar* "city", *shaahzaadā* "prince".

A final *a* or *ah* in the *Manual* and the *Dictionary* is pronounced *a*; as *garā* "house", *kaṣhā* "hags", *ṭarṣā* "twice married women", *krakā* "noises".

Final *i* or *ii*: It is often difficult to know whether a final *i* is *i* as in Eng. "sit" or *ii* as in Urdu *tasallī*. The following hints may be helpful.

Final *i* as in "sit" or "happy" occurs in:—

(a) All noun endings written in the *Manual* with *i* or *e* (*i-mātrā* excluded). Final *i* and *e* are pronounced alike. Examples: the abl. *guurī* "cowherd", *maālī* "father", *māhnivī* "man", *gaṣṣālī* "clever" on p. 29, and all the endings *-e* or *-i* on pp. 30, 31 of the *Manual*.

(b) All adjectival and genitive endings *-e* or *-i* in *Manual*, pp. 33, 35, and the numerals, pp. 36, 37 (*i* followed by *h*, i.e. *-ih*).

(c) *-i*, *-ih*, *-e*, endings of pronouns in *Manual*, pp. 38-41, including *tohi* "to" or "by you", but not *tohī* "you" or *tse* "to" or "by thee".

(d) Verbal endings in *-i* and short *-e*, including the fem. plur. of past partic. often written short *-e*, the 3rd sing. fut. and the inv. ending *-zi*, but not the word *cheh*.

(e) The diphthong *ai*.

Further examples: the abl. infin., as *vaatni* "arriving", *vasni* "descending"; also *ati* "there", *kani* or *kajni* "towards", *kyaazi* "why?", *zi* "that", *yeli* "when", *beyi* "again", *asi* "to" or "by us", *yshai* "this very one".

Short final *-ii* occurs in:—

(a) Emphatic pronouns and adverbs, as *bəii* "I indeed", *suii* "he indeed", *səii* "she indeed", *yiməvəii* "they indeed", *əmisəii* "to that indeed". These are sometimes heard with *-i*, especially *kunui* "one only", *tyuthui* and *yuthui* thus, *stithai* "there".

(b) An *-i* ending when made emphatic is always *-ii*, as *yii* "this very", *amii* "that very" (dat., etc.).

(c) Urdu words ending in *-ī* are generally *-ii*, as *khoshii* "pleasure", *nookarii* "service", *pəpī* (also *pəp*) "sinner".

*i* and *e* are often pronounced *yi* or *ye*; this insertion of *y* is not necessary except when the *i* or *e* is initial. Examples: *reth*, *ryeth* "month", *jaai* or *jaayi* "place" (dat.). *n* and *l* are sometimes accidentally palatalized by the mere fact of being followed by *i*, as *kuni* or *kyni* "anywhere".

#### *uu*, *u*, FOLLOWED BY A CONSONANT WITH *i-mātrā* OR *ū-mātrā*

We have seen that vowels are more numerous in theory than in practice. In the case of *uu* and *u*, however, practice is more complicated than theory. When they are followed by a consonant with *i-mātrā*, they are pronounced slightly further forward and less rounded than usual; when followed by one with *ū-mātrā*, they are still further forward and less rounded. *u* is more affected than *uu*. The following gives the rule:—

#### PRONUNCIATION OF *uu* AND *u*.

Ordinary pronunciation (masc. sing.).	When followed by consonant with <i>i-mātrā</i> (generally masc. plur.)	Do. <i>ū-mātrā</i> (generally fem. sing.)
<i>uu</i> Urdu <i>ū</i> , Cardinal 8	Slightly further forward and less rounded.	Do., but more so.
<i>u</i> Urdu <i>u</i> , below Cardinal 8.	Half-way between <i>u</i> and <i>ə</i> .	Almost <i>ə</i> .

It is easy to exaggerate the changes of sound just mentioned, and if a student finds it difficult to get the exact sounds, he should pronounce *uu* and *u* in the ordinary manner.

*Rule for uu and u*

The following is a useful and practical rule to summarize the pronunciations of *uu* and *u*. This rule is almost always correct.

Words which have the "ordinary pronunciation" are masc. sing.

Words with the second pronunciation are masc. plur.

Words with the third pronunciation are fem. sing.

It is not necessary to introduce special signs for the second and third pronunciations, for the rule just given covers nearly all cases. Examples: *suuz* "he was sent", *suuz'* "they were sent"; in this the *uu* is further forward than in *suuz*; *suuz* "she was sent", the *uu* still further forward. So with *khuuts* "he feared", *khuuts'* "they feared", *khuuts* "she feared". "Further forward" here means "tending towards *ə*". *vuch* "he was seen", *vuch'* or *væch'* "they were seen", *væch* "she was seen".

Short vowels which form a kind of link between a syllable ending in a consonant and another beginning in one, are very often omitted. Thus we hear *khætrə* "sake", *vaaryaah* "mummy"; not *khæstrə*, *vaarayaah*. What is transliterated *ü* in the *Manual* is pronounced *ə* when stressed and *ə* when unstressed.

Final *v*: final *v*, except when palatalized, sounds rather like *-uv*. In phonetic phraseology final *v*, except when palatalized, generally has a *u*-resonance; it is like *u* with friction. It is not exactly *-uv*; it is *v* sounded like *uv*. Thus 2nd plur. imv. "do" or "say" might be written *kəriv*, *kəriu*, *kəriuv*, or *vəniv*, *vəniu*, *vəniuv*; *manoov* "persuaded" and *hoov* "showed" might be written *manoou*, *hoou*; *karahiiv* or *karahiuv* may be written for "you would have done". But the final *u* in each case has got *v*-friction.

## TABLE OF VOWELS

comparing the system of romanizing adopted here with that of the *Dictionary* and the *Manual*.

"Dict." and "Manual".	Mine.	Examples of My Spelling.
<i>a</i> (not final).	<i>a</i> ; <i>ə</i> when so pronounced.	<i>badan</i> body, <i>bədis</i> , dat. of <i>bəḍ</i> big.
<i>a</i> (final).	<i>ə</i>	<i>athə</i> hand, <i>garə</i> house.
<i>a-matra</i> .	<i>ə</i>	<i>kənun</i> to sell.
<i>ā</i> .	<i>3</i> .	<i>əndrə</i> from inside.
<i>ā</i> (in Man. <i>a</i> ).	When stressed, <i>3</i> . When unstressed, <i>ə</i> .	<i>kər'</i> were done (masc. pl.). <i>kərən'</i> to be done (masc. pl.). <i>panən'</i> own (masc. pl.).
<i>ū-matra</i> .	Often omitted, otherwise <i>ə</i> .	<i>əndər'</i> from inside.

<i>ā.</i> ē not final.	<i>aa.</i> e, a, according to pronunciation.	<i>haavun</i> show. <i>guryen</i> to horses, <i>kajakh</i> they (fem. pl.) were ejected by them.
<i>ē-matra.</i>	Omitted, or a, e, ə, according to sound.	
-ē final.	i.	<i>beyi</i> again, <i>beṇi</i> sister.
ē with dot under it.	e.	<i>veḥrun</i> fatten.
ē with short mark over it (Man. ē with dot under).	yə	<i>syəz</i> straight (fem. sg.).
<i>ē.</i>	ee.	<i>tseer</i> lateness.
i.	i.	<i>dil</i> heart.
i-matra.	' in the consonant itself, not a separ- ate vowel.	<i>zə</i> ' we, <i>huun</i> ' dogs.
i.	ii.	<i>biṭh</i> ' they sat.
o.	When stressed, o. } When unstressed, u. }	<i>dop</i> was said, <i>dopmut</i> said. <i>poz</i> true, <i>apuz</i> untrue.
o-matra.	u.	<i>kun</i> was sold, <i>zul</i> was pared.
ō, 6.	oo.	<i>moor</i> was killed, <i>moolum</i> known.
ō.	o	<i>laku</i> small.
ō with dot under.	o (rounded).	<i>gob</i> heavy, <i>voth</i> he got up.
ū.	ə.	<i>həzər</i> present.
ō with short mark over (Man. ō with dot under).	o (unrounded).	<i>gob</i> heavy (fem.).
u.	u.	<i>vuchun</i> to see, look at.
u-matra.	omitted.	
ū.	uu.	<i>byuuth</i> he sat.
ū short.	When stressed, ə. When unstressed, ə.	<i>zṇ</i> she was brought. <i>kərməts</i> done (fem.), <i>zṇməts</i> brought (fem.).
ū long.	əə.	<i>təər</i> cold, <i>təəri səət</i> ' by reason of cold.
ū-matra.	Omitted or ə.	<i>ləjəs tresh</i> thirst attached to him.
au.	au.	<i>gatshau</i> we go.
ai final.	ai.	<i>kolai</i> wife.
ay with vocalic y. }		
ai not final.	əə.	<i>zəth</i> eight.

The above is generally correct ; there are sometimes exeptional variations.

#### REVERSE TABLES

The sound ə is found in the *Dictionary* and the *Manual* written in the following ways:—

<i>In the "Dict." and "Manual".</i>	<i>Examples Spelt as in this Work.</i>
1. a final.	<i>athə</i> hand, <i>garə</i> hand.

- |    |   |  |
|----|---|--|
| 2. | In the declension of <i>sund</i> and <i>kund</i> of, and of the verbal ending <i>-mut</i> ; e.g. <i>sandis</i> , <i>hanza</i> , <i>-malis</i> . | <i>sandis</i> , <i>hanza</i> , <i>-malis</i> . |
| 3. | <i>a-matra</i> .  | <i>kānun</i> to sell.                          |
| 4. | <i>ā</i> (unstressed); in <i>Mnn. a</i> .   | <i>kārən'</i> to be done, Urdu <i>karne</i> .  |
| 5. | <i>ā-matra</i> .  | <i>āndər'</i> from inside.                     |
| 6. | <i>ū-matra</i> .  | <i>lājəs</i> , <i>us ko lāgi</i> .             |
| 7. | <i>ū</i> long.  | <i>tāri sāt'</i> by reason of cold.            |

My *z* is found printed as follows in the *Dictionary* and the *Manual* :—

- |    |   |
|----|---|
|    | <i>Examples in My Script.</i>           |
| 1. | <i>ā</i> (short and stressed).          |
| 2. | <i>ā</i> (stressed); in <i>Man. a</i> . |
| 3. | <i>ā</i> .                              |
| 4. | <i>ē</i> with short mark over.          |
| 5. | <i>ō</i> , always long.                 |
| 6. | <i>ai</i> , not final; always long.     |

*zən* she was brought by him.  
*zdrun* to be moist.  
*kər'* they were done.  
*syəz*, Urdu *sikh*; *tyəth*, Urdu *karvī*.  
*məzr* she was killed.  
*zəth* eight.

*o* is the sound of vowels printed in the *Dictionary* and the *Manual* as follows :—

- |    |  |  |
|----|--|--|
| 1. | <i>o</i> (stressed).   | <i>kor</i> was done.                             |
| 2. | <i>ō</i> with dot under it.                                  | <i>voth</i> he got up, <i>gob</i> heavy.         |
| 3. | <i>ō</i> with short mark over; <i>Man. ō</i> with dot under. | <i>gob</i> heavy (fem.); an unrounded <i>o</i> . |
| 4. | <i>ō</i> , <i>ō</i> , always long.                           | <i>moor</i> was killed, <i>moolum</i> known.     |

My *u* is written as follows in the *Dictionary* and the *Manual* :—

- |    |                        |   |
|----|------------------------|---|
| 1. | <i>u</i> .             | <i>tul</i> lift.                                      |
| 2. | <i>o</i> (unstressed). | <i>apuz</i> untrue, ( <i>dop</i> ) <i>mut</i> spoken. |
| 3. | <i>o-matra</i> .       | <i>kun</i> was sold, <i>zul</i> was pared.            |

My *i* is written as follows in the *Dictionary* and the *Manual* :—

- |    |                  |                        |
|----|------------------|------------------------|
| 1. | <i>i</i> .       | <i>dil</i> heart.      |
| 2. | <i>-e</i> final. | <i>guri</i> to a mare. |

My *a* is written as follows in the *Dictionary* and the *Manual* :—

- |    |   |  |
|----|---|--|
| 1. | <i>a</i> .  | <i>dapun</i> say.  |
| 2. | <i>ē</i> . This sometimes varies from a low <i>e</i> as in Eng. <i>ten</i> to <i>a</i> in <i>man</i> or even <i>u</i> in <i>but</i> . | <i>pyəth</i> ( <i>pyeth</i> ) upon, <i>karakh</i> ( <i>karekh</i> ), <i>kajakh</i> ( <i>kajekh</i> ) they (fem.), were done, ejected, by them. |

The consonants are almost the same as in the *Dictionary* and the *Manual*. For *v* and *w* I have used only *v*; for the *Manual's* *ch*, *chh*, I have, in agreement with *Hatim's Tales* and the *Dictionary*, used *c*, *ch*.

The Nāgari script adapted to Kashmiri only partially shows the pronunciation; the deduction of the real sounds requires much study and a considerable effort of memory.



A vowel is nearly always influenced by a following *matra* vowel, and a vowel thus affected is indicated in Nāgari by a perpendicular line over the preceding consonant. Although its pronunciation varies according to what follows, it is usually written in the one way, and we have not only to learn all the different cases with their varying pronunciations, but to remember them, and finally to use them correctly in actual speech.

Let us take as the first example the vowel *a*, and presume that *k* precedes. If a *matra* vowel follows, this *k* will be written in Nāgari with a line over it. No less than nine cases arise, and Nāgari writes this vowel in exactly the same way for all the nine; we will mark it here with an acute accent, *á*. It has, however, at least four different pronunciations (one might even make a fifth). These depend not only on what *matra* vowel follows, but on whether the *á* itself is stressed or unstressed.

	<i>As here, showing pronunciation.</i>	<i>As in the Dict.</i>
1. <i>ká</i> followed by <i>a-matra</i> .	<i>kám</i>	<i>kəm</i>
2. <i>ká</i> stressed, fol. by <i>i-matra</i> .	<i>kám</i>	<i>kám</i>
3. <i>ká</i> unstressed, fol. by <i>i-matra</i> .	<i>kəm</i>	<i>kám</i>
4. <i>ká</i> stressed, fol. by <i>u-matra</i> .	<i>kóm</i>	<i>kóm</i>
5. <i>ká</i> unstressed, fol. by <i>u-matra</i> .	<i>kúm</i>	<i>kóm</i>
6. <i>ká</i> stressed, fol. by <i>ü-matra</i> .	<i>kám</i>	<i>kám</i>
7. <i>ká</i> unstressed, fol. by <i>ü-matra</i> .	<i>kəm</i>	<i>kám</i>
8. <i>ká</i> , stressed, before ordinary i, is sometimes	<i>kám</i>	<i>kam</i>
9. <i>ká</i> stressed, before ordinary u, is generally <i>ka</i> , but sometimes	<i>kóm</i>	<i>kóm</i>

The *ə* in No. 8 occurs regularly when stressed *a* is followed by *-is* in the dat. sing. or *-ith* in the conjunctive participle.

The *ə* in No. 2 is slightly higher than in No. 6; this is due to the palatalizing of the consonant which follows. See p. 5, foot; 6, top.

Second example: *a-matra*:

1. <i>a-matra</i> bef. ordin. vowel or in closed syll.	<i>kə</i>	<i>á-matra</i>
2. <i>a-matra</i> bef. <i>u-matra</i>	<i>ku</i>	<i>o-matra</i>
3. <i>a-matra</i> bef. <i>ü-matra</i>	<i>kə</i>	<i>ü-matra</i>
4. <i>a-matra</i> bef. <i>i-matra</i>	<i>kə</i>	<i>á-matra</i>
5. <i>a-matra</i> after certain letters	<i>ki, ke, kə</i>	<i>ē-matra</i>

The vowel in No. 5 is extremely short: it matters little what we consider its exact sound to be.

## PART II

### GRAMMATICAL FORMS

In teaching Urdu declensions I usually divide nouns into four classes. There are (1) masc. nouns with any ending other than *-ā* or *-a*; (2) masc. nouns ending in *-ā* or *-a*; (3) fem. nouns ending in *-ī*; (4) fem. nouns with any other ending. These correspond to Kashmiri declensions. The following paradigms will show their pronunciation.

**FIRST DECLENSION.** Masc. nouns not ending in *u-matra*, corresponding to Urdu masc. nouns not ending in *-ā* or *-a*.

	Sg. Nom.	Dat.	Abl.	Ag.
Hand	<i>athə</i>	<i>athas</i>	<i>athə (athi)</i>	<i>athan (ath')</i>
Year	<i>vərih</i>	<i>vəries</i>	<i>vəriç</i>	<i>vərien</i>
A spring	<i>naag</i>	<i>naagas</i>	<i>naaga</i>	<i>naagan</i>
Prisoner	<i>kəəd'</i>	<i>kəədīs</i>	<i>kəəd'</i>	<i>kəəd'</i>
Sense	<i>hoosh</i>	<i>hooshes</i>	<i>hooshi</i>	<i>hooshen</i>
Ram	<i>kəṭh</i>	<i>kəṭas</i>	<i>kəṭə</i>	<i>kəṭan</i>

	Plur. Nom.	Dat.	Abl. Ag.
Hand	<i>athə</i>	<i>athan</i>	<i>athan</i>
Year	<i>vərih</i>	<i>vərien</i>	<i>vəriau</i>
A spring	<i>naag</i>	<i>naagan</i>	<i>naagau</i>
Prisoner	<i>kəəd'</i>	<i>kəədin</i>	<i>kəədyau</i>
Sense	<i>hoosh</i>	<i>hooshen</i>	<i>hooshau</i>
Ram	<i>kəṭh</i>	<i>kəṭan</i>	<i>kəṭau</i>

Endings: *-a* of the Manual is pronounced *ə* in all words. *-au* closely resembles *-ow* in "how".

**SECOND DECLENSION.** Masc. nouns ending in *u-matra*, corresponding to Urdu masc. nouns in *-ā* or *-a*.

	Sg. Nom.	Dnt.	Abl.	Ag.
Throat	<i>hoṭ</i>	<i>hoṭīs</i>	<i>hoṭi</i>	<i>hoṭ'</i>
Son	<i>necuv</i>	<i>necivīs</i>	<i>necivī</i>	<i>neciv'</i>
Nest	<i>ool</i>	<i>oolīs</i>	<i>aali</i>	<i>ool'</i>
Child	<i>shur</i>	<i>shuris</i>	<i>shuri</i>	<i>shur'</i>
Dog	<i>huun</i>	<i>huunīs</i>	<i>huuni</i>	<i>huun'</i>
Cat	<i>broor</i>	<i>brəvris</i>	<i>bruari</i>	<i>brəv'r'</i>

	Pl. Nom.	Dat.	Abl. Ag.
Throat .	<i>hɜt'</i>	<i>hɜtyen</i>	<i>hɜtyau</i>
Son .	<i>neciv'</i>	<i>necivyen</i>	<i>necivya</i>
Nest .	<i>ɜɜl'</i>	<i>aalen</i>	<i>aalyau</i>
Child .	<i>shur'</i>	<i>shuryen</i>	<i>shuryau</i>
Dog .	<i>huun'</i>	<i>hoonyen</i>	<i>hoonyau</i>
Cat .	<i>brɜɜr'</i>	<i>braaryen</i>	<i>braaryau</i>

*hɜt'*, *ɜɜl'*, *shur'*, *huun'* are monosyllables, but *hɜti*, *aali*, *shuri*, and *huuni* have two syllables. Similarly *neciv'* has two, and *necivi* three syllables. In the village dialect *shur* is *shur* and *broor* is *broor*, fem. *brɜɜr* (see below). The final *v* of *neciv* is very faint.

THIRD DECLENSION. Fem. nouns ending in *ü-matra* or *i-matra*, corresponding to Urdu fem. nouns ending in *ī*.

	Sg. Nom.	Dat. Abl. Ag.
Bit of wood .	<i>hɜt</i>	<i>haci</i>
Work .	<i>kɜɜm</i>	<i>kaami</i>
Stone .	<i>kɜɜ</i>	<i>kapi</i>
Ring .	<i>vɜɜj</i>	<i>vaaji</i>
Mare .	<i>gur</i>	<i>guri</i>

	Pl. Nom.	Dat.	Abl. Ag.
Bit of wood .	<i>haci</i>	<i>hacɛn</i>	<i>hacau</i>
Work .	<i>kaami</i>	<i>kaamen</i>	<i>kaamau</i>
Stone .	<i>kapi</i>	<i>kapɛn</i>	<i>kapau</i>
Ring .	<i>vaaji</i>	<i>vaajɛn</i>	<i>vaajau</i>
Mare .	<i>guri</i>	<i>guryɛn</i>	<i>guryau</i>

	Sg. Nom.	Dat. Abl. Ag.
She-cat .	<i>brɜɜr</i>	<i>braari</i>
Theft .	<i>tsuur</i>	<i>tsuuri</i>
Sheep .	<i>gɜb</i>	<i>gabi</i>

	Pl. Nom.	Dat.	Abl. Ag.
She-cat .	<i>braari</i>	<i>braaryɛn</i>	<i>braaryau</i>
Theft .	<i>tsuuri</i>	<i>tsuuryɛn</i>	<i>tsuuryau</i>
Sheep .	<i>gabi</i>	<i>gabyɛn</i>	<i>gabyau</i>

The village dialect has *gur*, *brɜɜr*.

FOURTH DECLENSION. Fem. nouns not ending in *ü-* or *i-matra*; corresponding to Urdu fem. nouns not ending in *-ī*.

	Sg. Nom.	Dat. Abl. Ag.
Wing .	<i>pakh</i>	<i>pakhi</i>
Rupce .	<i>rɜpai</i>	<i>rɜpyi</i>
Word .	<i>kath</i>	<i>kathi</i>
Sister .	<i>bɛni</i>	<i>bɛni</i>
Cow .	<i>gaav</i>	<i>gɜɜv</i>

	Pl. Nom.	Dat.	Abl. Ag.
Wing	<i>pakhə</i>	<i>pakhan</i>	<i>pakhau</i>
Rupee	<i>rəpyi</i>	<i>rəpyen</i>	<i>rəpyau</i>
Word	<i>kathə</i>	<i>kathan</i>	<i>kathau</i>
Sister	<i>bəni</i>	<i>bənen</i>	<i>bənau</i>
Cow	<i>gəzv</i>	<i>gəzven</i>	<i>gəzrau</i>

*rəpai* is sometimes masc. ; dat. *rəpyes*.

Final -e and -i in Diet. and Man. are pronounced alike.

## ADJECTIVES

	Red.		Mad.		Big.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Sg. N.	<i>vəzul</i>	<i>vəzəj</i>	<i>mot</i>	<i>məts</i>	<i>bod</i>	<i>bəḍ</i>
Dat.	<i>vəzalis</i>	<i>vəzaji</i>	<i>mətis</i>	<i>mətsi</i>	<i>bəḍis</i>	<i>bəji</i>
Abl.	<i>vəzali</i>	<i>vəzaji</i>	<i>mati</i>	<i>mətsi</i>	<i>bəḍi</i>	<i>bəji</i>
Ag.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>məl'</i>	<i>mətsi</i>	<i>bəḍ'</i>	<i>bəji</i>
Pl. N.	<i>vəzəl'</i>	<i>vəzaji</i>	<i>məl'</i>	<i>mətsə</i>	<i>bəḍ'</i>	<i>bəji</i>
Dat.	<i>vəzalyen</i>	<i>vəzajen</i>	<i>maten</i>	<i>mətsan</i>	<i>bəḍen</i>	<i>bəjen</i>
Abl. Ag.	<i>vəzalyau</i>	<i>vəzajyau</i>	<i>matyau</i>	<i>mətsau</i>	<i>bəḍyau</i>	<i>bəjyau</i>

The *a* in *vəzalis*, etc., is no more than a completion of the *z*. It may be made as short as possible, and may be *a* or *ə* or *ə*. The *y* following *j* may be ignored.

The sign of the genitive, *sund* (*hund*), is declined in the same way.

Sg. N.	<i>sund</i>	fem. <i>sənz</i>	Pl. N. <i>sənd'</i>	fem. <i>sənzo</i>
Dat.	<i>səndis</i>	<i>sənzi</i>	<i>səndyen</i>	<i>sənzan</i>
Abl.	<i>səndi</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzaui</i>
Ag.	<i>sənd'</i>	<i>sənzi</i>	<i>səndyau</i>	<i>sənzaui</i>

Infinitives (which end in -un), the word *panun* "own", and genitives of proper names (which also end in -un) are declined as follows :—

	Masc.			Fem.	
Sg. N.	<i>dapun</i>	Pl. <i>dapən'</i>	Sg.	<i>dapən</i>	Pl. <i>dəppi</i>
Dat.	<i>dapanis</i>	<i>dəpanyen</i>		<i>dəppi</i>	<i>dəppen</i>
Abl.	<i>dapani</i>	<i>dəpanyau</i>		<i>dəppi</i>	<i>dəppau</i>
Ag.	<i>dapən'</i>	<i>dəpanyau</i>		<i>dəppi</i>	<i>dəppau</i>

The *a* between *p* and *n* is a very short vowel, which, so long as the *p* is fully sounded, may be ignored ; so with other words of this type.

Similar are the declensions of several other endings : -ur, added to nouns to mean "composed of", as *hacur* "made of wood", *sənuv* "made of gold" ; -uk, a genitive ending added to masc. nouns ; -yum, the ending for ordinal numbers.

*doyum*, second.

Masc.				Fem.	
Sg. N.	<i>doyum</i>	Pl. <i>doyim'</i>		Sg. <i>doyim</i>	Pl. <i>doyimi</i>
Dat.	<i>doyimis</i>	<i>doyimen</i>		<i>doyimi</i>	<i>doyimen</i>
Abl.	<i>doyimi</i>	<i>doyimau</i>		<i>doyimi</i>	<i>doyimau</i>
Ag.	<i>doyim'</i>	<i>doyimau</i>		<i>doyimi</i>	<i>doyimau</i>

The *y* is dropped before *i* when a consonant precedes, as *əṭhyum* "eighth", *əṭhimis*. This makes little practical difference.

*uk* added to first declension nouns.

Masc.				Fem.	
Sg. N.	<i>mulkuk</i>	Pl. <i>mulkək'</i>		Sg. <i>mulkəc</i>	Pl. <i>mulkaci</i>
Dat.	<i>mulkakis</i>	<i>mulkakyen</i>		<i>mulkaci</i>	<i>mulkacen</i>
Abl.	<i>mulkaki</i>	<i>mulkakya</i>		<i>mulkaci</i>	<i>mulkacau</i>
Ag.	<i>mulkək'</i>	<i>mulkakya</i>		<i>mulkaci</i>	<i>mulkacau</i>

*uk* added to third declension nouns, pronouns, etc.

Masc.				Fem.	
Sg. N.	<i>gəḍayuk</i>	Pl. <i>gəḍayik'</i>		Sg. <i>gəḍayic</i>	Pl. <i>gəḍayici</i>
Dat.	<i>gəḍayikis</i>	<i>gəḍayikyen</i>		<i>gəḍayici</i>	<i>gəḍayicen</i>
Abl.	<i>gəḍayiki</i>	<i>gəḍayikyau</i>		<i>gəḍayici</i>	<i>gəḍayicau</i>
Ag.	<i>gəḍayik'</i>	<i>gəḍayikyau</i>		<i>gəḍayici</i>	<i>gəḍayicau</i>

So *yemyuk* "of this thing", etc., *kunyuk* "of something" (from *kēh*), the *y* being elided before *i*.

#### NUMERALS

1. <i>akh</i>	26. <i>shatruh</i>	51. <i>akvanzaah</i>	76. <i>shisattath</i>
2. <i>zəh</i>	27. <i>satoovuh</i>	52. <i>duvanzaah</i>	77. <i>satasattath</i>
3. <i>trəh</i>	28. <i>əṭhaovuh</i>	53. <i>trəvanzaah</i>	78. <i>arsattath</i>
4. <i>toors</i>	29. <i>kuntrəh</i>	54. <i>tsuvanzaah</i>	79. <i>kunshiith</i>
5. <i>pəṭts</i>	30. <i>trəh</i>	55. <i>pəṭtsvanzaah</i>	80. <i>shiūh</i>
6. <i>sheh</i>	31. <i>aktərəh</i>	56. <i>shivanzaah</i>	81. <i>akshiith</i>
7. <i>sath</i>	32. <i>dəitərəh</i>	57. <i>satvanzaah</i>	82. <i>dəishiith</i>
8. <i>zəṭh</i>	33. <i>teitərəh</i>	58. <i>arvanzaah</i>	83. <i>treishiith</i>
9. <i>nau</i>	34. <i>tsəitərəh</i>	59. <i>kunhəzəṭh</i>	84. <i>tsəishiith</i>
10. <i>dəh</i>	35. <i>pəṭtsstrəh</i>	60. <i>sheəṭh</i>	85. <i>pəṭts-shiith</i>
11. <i>kaah</i>	36. <i>shəitərəh</i>	61. <i>akahəzəṭh</i>	86. <i>sheishiith</i>
12. <i>baah</i>	37. <i>sattərəh</i>	62. <i>duhəzəṭh</i>	87. <i>sat-shiith</i>
13. <i>truvaah</i>	38. <i>aratərəh</i>	63. <i>trəhəzəṭh</i>	88. <i>arshiith</i>
14. <i>tsədaah</i>	39. <i>kunətsəzəṭh</i>	64. <i>tsuhəzəṭh</i>	89. <i>kunnammath</i>
15. <i>pandaah</i>	40. <i>tsəzəṭh</i>	65. <i>pəṭts-həzəṭh</i>	90. <i>nammath</i>
16. <i>shuraah</i>	41. <i>akətsəzəṭh</i>	66. <i>shiḥəzəṭh</i>	91. <i>akanammath</i>
17. <i>sadaah</i>	42. <i>dəitəzəṭh</i>	67. <i>satahəzəṭh</i>	92. <i>dunammath</i>
18. <i>ardaah</i>	43. <i>teitəzəṭh</i>	68. <i>arahəzəṭh</i>	93. <i>trənammath</i>
19. <i>kunavuh</i>	44. <i>tsəitəzəṭh</i>	69. <i>kunsattath</i>	94. <i>tsunammath</i>
20. <i>vuh</i>	45. <i>pəṭtsətsəzəṭh</i>	70. <i>sattath</i>	95. <i>pəṭtsnammath</i>
21. <i>akavuh</i>	46. <i>shəitətsəzəṭh</i>	71. <i>aksattath</i>	96. <i>shinammath</i>
22. <i>zətaavuh</i>	47. <i>sattəzəṭh</i>	72. <i>dusattath</i>	97. <i>satanammath</i>
23. <i>trovuh</i>	48. <i>aratətsəzəṭh</i>	73. <i>trəsattath</i>	98. <i>aranammath</i>
24. <i>tsəvuh</i>	49. <i>kunvanzaah</i>	74. <i>tsusattath</i>	99. <i>namaanammath</i>
25. <i>pəntsəh</i>	50. <i>pəntsaah</i>	75. <i>pəṭtsəsattath</i>	100. <i>hath</i>

Alternative forms: 32, 42, 82 may begin with *doyi-* instead of *dōi-*; 33, 43 with *teyi-*; 83 with *treyi-*; 34, 44, 84 with *tsōyi-*; 35, 36, 86 with *sheyi-*. The final *h* after a vowel is very faint and is heard only in pause. The hyphen in 65, 85, 87, has been inserted to show the pronunciation.

The short unstressed *a* which may be written in accurate transcription is often not pronounced. This applies to *akavuh* 21, *akatrəh* 31, *akatəəjih* 41, *akahəəth* 61, *akanammath* 91, etc. The best way of pronouncing is to explode the *k* and omit the following *a*. The same holds of *t* in *sataəəjih* 47, *sataəəh* 37, *sataəəth* 67, *sataəəath* 77, etc. Similarly in *kunavuh* 19, *kunatrəh* 29, *kunatəəjih* 39, *aratəəjih* 48, *pəətsatrəh* 35, *pəətsatəəjih* 45, *pəətsashiəth* 85, etc., the *n*, *r*, and *ts* must be fully pronounced. The following *a* may then be omitted.

#### ORDINALS. (See decl., p. 18)

Ordinals are formed by adding *-yum* to the cardinals, which are sometimes slightly changed.

1st <i>akyum</i> , <i>gəḍəpuk</i>	6th <i>sheyum</i>	11th <i>kəhyum</i>
2nd <i>dəyum</i>	7th <i>satyum</i>	12th <i>bəhyum</i>
3rd <i>treyum</i>	8th <i>əəhyum</i>	13th <i>trutəəhyum</i>
4th <i>tsuuryum</i>	9th <i>nəvyum</i>	14th <i>tsəḍəəhyum</i>
5th <i>pəətsyum</i>	10th <i>dəhyum</i>	

16 to 18, and 49 to 58 change *-aah* to *-əəh* before adding *-yum*.

19 to 38, and 59 to 68 are unchanged before *-yum*.

69 to 99 drop the final *h* before adding *-yum*.

39 to 48 change *-əəjih* to *-əəj'* before *-yum*.

In 39 to 48, both cardinal and ordinal, the *j* is sometimes pronounced *zh*.

#### PRONOUNS

Nom.	<i>bə</i> I	<i>əs'</i> we	<i>tsə</i> thou	<i>təh'</i> you
Dat. Abl. Ag.	<i>mə</i>	<i>asi</i>	<i>tse</i>	<i>təhi</i>

*myoon* "my", *soon* "our", *coon* or *cyoon* "thy" are declined as follows:—

	Masc.			Fem.	
Sg. N.	<i>soon</i>	Pl. <i>səən'</i>	Sg. <i>səən</i>	Pl. <i>saəni</i>	
Dat.	<i>səənis</i>	<i>saənyən</i> or <i>saənən</i>	<i>saəni</i>	<i>saənen</i>	
Ab.	<i>saəni</i>	<i>saənyau</i>	<i>saəni</i>	<i>saənyau</i>	
Ag.	<i>səən'</i>	<i>saənyau</i>	<i>saəni</i>	<i>saənyau</i>	

In pronunciation *səzn'* is practically the same as *səzn*, and *saanyau* as *saapau*. *tuhund* "your" is declined like *sund* on p. 17.

All pronouns of the 3rd person have in the sing. a special form for use with inanimate things. It is here called neuter.

(1) He, she, that.

	Nom.	Gen.	Dat.	Abl.	Agent.
Sg. Masc.	<i>su</i>	<i>təm'sund</i> or <i>tasund</i>	<i>təmis</i>	<i>təmi</i>	<i>təm'</i>
Fem.	<i>sə</i>	"	"	"	<i>təmi</i>
Neut.	<i>tih</i>	<i>təmyuk</i>	<i>təth</i>	<i>təni, tau</i>	<i>təm'</i>
Pl.	<i>tīm</i> (fem. <i>tīmə</i> )	<i>tīmanhund</i> or <i>tīhund</i>	<i>tīman</i>	<i>tīmau</i>	<i>tīmau</i>

(2) He, she, that.

Sg. Masc.	none	<i>əm'sund</i>	<i>əmis</i>	<i>əmi, avə</i>	<i>əm'</i>
Fem.		"	"	" "	<i>əmi</i>
Neut.	none	<i>əmyuk</i>	<i>əth</i>	" "	<i>əmi</i>
Pl.	<i>am</i> (fem. <i>amə</i> )	<i>amanhund</i>	<i>aman</i>	<i>amau</i>	<i>amau</i>

(3) He, she, that.

Sg. Masc.	<i>hu</i>	<i>hum'sund</i>	<i>humis</i>	<i>humi</i>	<i>hum'</i>
Fem.	<i>hə</i>	"	"	"	<i>humi</i>
Neut.	<i>hu</i>	<i>humyuk</i>	<i>huth</i>	"	<i>hum'</i>
Pl.	<i>hum</i> (fem. <i>humə</i> )	<i>humanhund</i>	<i>human</i>	<i>humau</i>	<i>humau</i>

(4) This.

Sg.	<i>yih</i>	<i>yem'sund</i>	<i>yemis</i>	<i>yemi</i>	<i>yem'</i> (fem. <i>yemi</i> )
Neut.	"	<i>yemyuk</i>	<i>yeth</i>	"	<i>yem'</i>
Pl.	<i>yīm</i> (fem. <i>yīmə</i> )	<i>yīmanhund</i> , <i>yīhund</i> , <i>yūhund</i>	<i>yīman</i>	<i>yīmau</i>	<i>yīmau</i>

A village form of this pronoun has oblique *nəm'sund*, *nəmis*, *nəmi*, etc., with fem. sing. nom. *nəh*, and neut. sing. dat. *nəth*.

(5) *yus* "who" (relative), fem. *yəssa*, is declined in the same way as *yih* "this", all the forms being the same except the nom. sing. masc. and fem.

(6) *kus*, who ?

	Nom.	Gen.	Dat.	Abl.	Agent
Sg. Masc.	<i>kus</i>	<i>kəm'sund</i>	<i>kəmis</i>	<i>kəmi</i>	<i>kəm'</i>
Fem.	<i>kəssə</i>	"	"	"	<i>kəmi</i>
Neut.	<i>kyaah</i>	<i>kamyuk</i>	<i>kəth</i>	<i>kəmi</i>	<i>kəm'</i>
Pl.	<i>kam</i> (fem. <i>kamə</i> )	<i>kamanhund</i>	<i>kaman</i>	<i>kamau</i>	<i>kamau</i>

*kāāh* "some one, any one", masc. and fem. the same.

	Masc. Fem.	Neut.	Masc. Fem., Neut
Sg. N.	<i>kāāh</i>	<i>kēēh, kēētshaah</i>	Pl. <i>kēēh, kēētshaah</i>
Dat.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētšan</i>
Abl. Ag.	<i>kāāsi</i>	<i>kuni</i>	<i>kēētšau</i>

## VERBS

Present, I am, etc.

Person	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>bə chus</i>	<i>bə ches</i>	<i>əs' chih</i>	<i>əs' cheh</i>
2.	<i>tsə chukh</i>	<i>tsə chekh</i>	<i>toh' chivə</i>	<i>toh' chavə</i>
3.	<i>su chuh</i>	<i>sə cheh</i>	<i>tim chih</i>	<i>timə cheh</i>

The final *h* of the sing. pronouns is pronounced only in pause.

Past, I was, etc.

Person.	Masc.	Fem.	Masc.	Fem.
1.	<i>bə oosus</i>	<i>bə əsəs</i>	<i>əs' əs'</i>	<i>əs' aasə</i>
2.	<i>tsə oosukh</i>	<i>tsə əsəkh</i>	<i>toh' əs'və</i>	<i>toh' aasvə</i>
3.	<i>su oos</i>	<i>sə əs</i>	<i>tim əs'</i>	<i>timə aasə</i>

Future, I shall be, etc.

Person.	Masc. Common or Fem.	Masc. or Fem.
1.	<i>bə aasə</i>	<i>əs' aasau</i>
2.	<i>tsə aasakh</i>	<i>toh' əsəiuv</i>
3.	<i>su (sə) aasi</i>	<i>tim (timə) aasan</i>

For the very slight difference between the *aa* of *aasə* and the *aa* of *aasi* and for the much greater difference between the *a* of *karə* "I will do" and *kari* "he will do", see p. 9, l. 11.

The ending *-iuv* in *əsiuv* is practically one syllable. It might be written *əsiv* with the understanding that the *v* is of the *u* type.

*Imperative and Precative*

Be thou, may he be, etc.

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
2.	<i>tsə aas</i>	<i>toh' əsəiuv</i>
3.	<i>su (sə) aasin</i>	<i>tim (timə) aasin</i>

*Past Conditional*

(If) I had been; I should have been (if)

Person.	Sing., Masc. or Fem.	Pl., Masc. or Fem.
1.	<i>bə aasahəə</i>	<i>əs' aasahəəv</i>
2.	<i>tsə aasahəəkh</i>	<i>toh' əs'həiuv</i>
3.	<i>su (sə) aasihe</i>	<i>tim (timə) aasahəən</i>



*Past.*

I went, etc.

Masc.	Fem.	Masc.	Fem.
<i>bə pokus</i>	<i>pəcəs</i>	<i>pək'</i>	<i>paci</i>
<i>tsə pokukh</i>	<i>pəcəkh</i>	<i>pək'və</i>	<i>pacvə</i>
<i>su pok</i>	<i>sə pəc</i>	<i>pək'</i>	<i>paci</i>

I fled

<i>tsolus</i>	<i>tsəjəs</i>	<i>tsəl'</i>	<i>tsaji</i>
<i>tsolukh</i>	<i>tsəjəkh</i>	<i>tsəl'və</i>	<i>tsajvə</i>
<i>tsol</i>	<i>tsəj</i>	<i>tsəl'</i>	<i>tsaji</i>

*vuchun* "to look, look at, see" *karun* "do"; *anun* "bring";  
*maarun* "kill".

For variations in the *u* of *vuchun* see Note on *uu*, *u*, pp. 10, 11.

Infinitive: *vuchun*.

Fut. pass. partep.: *vuchun*, masc. sing.; plur. *vuchən'*; fem. siag. *vəchən*; plur. *vuchəni*.

*vuchanii* "it is to be seen"; so for other verbs.

*vuchith* (*vəchith*) "having seen", *kəritth* "done", *ənith* "hrought"; *məərith* "killed".

*vuch'* *vuch'*, *vəch'* *vəch'* "having seen repeatedly", *kər'* *kər'* "done", *əj'* *əj'* "brought", *məər'* *məər'* "killed".

*Past Participles*

Masc. sing.	<i>vuch</i> , seen	<i>kor</i> , done	<i>on</i> , hrought	<i>moor</i> , killed
„ pl.	<i>vuch'</i> ( <i>vəch'</i> )	<i>kər'</i>	<i>əj'</i>	<i>məər'</i>
Fem. siag.	<i>vəch</i>	<i>kər</i>	<i>əj</i>	<i>məər</i>
„ pl.	<i>vəchi</i>	<i>kari</i>	<i>əji</i>	<i>maari</i>

For fem. pl. *vəchi* we should have expected *vuchi*; *vuchi*, however, means "twisted", from *vuthun* "twist", and Kashmiris appear to distinguish unconsciously between the two.

Masc. sing.	<i>vuth</i> , twisted	<i>phuṭ</i> , burst
„ plur.	<i>vuth'</i>	<i>phuṭ'</i>
Fem. sing.	<i>vəṭh</i>	<i>phəṭ</i>
„ plur.	<i>vuchi</i>	<i>phuci</i>

The *u* in *vuthun* "twist" and *phuṭun* "hurst" does not tend towards *ə* so much as the *u* of *vuchun* "look".

*Nouns of Agency*

Masc. sing.	<i>vuchavun</i>	<i>vuchanvool</i>	<i>anavun</i>	<i>ananvool</i>
„ plur.	<i>vuchavən'</i>	<i>vuchanvəṭl'</i>	<i>anavən'</i>	<i>ananvəṭl'</i>
Fem. sing.	<i>vəchavəṇ</i>	<i>vəchanvəṭj</i>	<i>anavəṇ</i>	<i>ananvəṭj</i>
plur.	<i>vəchavəji</i>	<i>vəchanvəṭaji</i>	<i>anavəji</i>	<i>ananvəṭaji</i>

The *u* in *vuchavən'*, *vuchavəzəl'* tends towards *ə*.

seen	done	brought	killed	risen
<i>vuchmut</i>	<i>kormut</i>	<i>onmut</i>	<i>moormut</i>	<i>kholmut</i>
<i>vuchmət'</i>	<i>kərmət'</i>	<i>ənəmət'</i>	<i>məzərmət'</i>	<i>khatmət'</i>
<i>vəchməts</i>	<i>kərməts</i>	<i>əpməts</i>	<i>məzərməts</i>	<i>khatməts</i>
<i>vəchimətsə</i>	<i>karimətsə</i>	<i>apimətsə</i>	<i>maarimətsə</i>	<i>khatəmətsə</i>

The *u* in *vuchmət'* tends towards *ə*.

#### Future and Present Subjunctive

<i>vuchə</i>	<i>karə</i>	<i>anə</i>	<i>maarə</i>
<i>vuchakh</i>	<i>karakh</i>	<i>anakh</i>	<i>maarakh</i>
<i>vuchi</i>	<i>kari</i>	<i>ani</i>	<i>maari</i>
<i>vuchau</i>	<i>karau</i>	<i>anau</i>	<i>maarau</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchan</i>	<i>karan</i>	<i>anan</i>	<i>maaran</i>

#### Imperative, Precative

<i>vuch</i>	<i>kar</i>	<i>an</i>	<i>maar</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchiuv</i>	<i>kəriuv</i>	<i>əpiuv</i>	<i>məzəriuv</i>
<i>vuchin</i>	<i>kərin</i>	<i>əpin</i>	<i>məzərin</i>
<i>vuchtə</i>	<i>kartə</i>	<i>antə</i>	<i>maartə</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'tau</i>	<i>kə'rtau</i>	<i>əp'tau</i>	<i>məzə'rtau</i>
<i>vuch'tan</i>	<i>kə'rtan</i>	<i>əp'tan</i>	<i>məzə'rtan</i>
<i>vuch'zi</i>	<i>kə'zi</i>	<i>əp'zi</i>	<i>məzə'zi</i>
<i>vuch'zihe</i>	<i>kə'zihe</i>	<i>əp'zihe</i>	<i>məzə'zihe</i>

#### Past Conditional

<i>vuchahəz</i>	<i>karahəz</i>	<i>anahəz</i>	<i>maarahəz</i>
<i>vuchahəzkh</i>	<i>karahəzkh</i>	<i>anahəzkh</i>	<i>maarahəzkh</i>
<i>vuchihe</i>	<i>karihe</i>	<i>anihe</i>	<i>maarihe</i>
<i>vuchahəzv</i>	<i>karahəzv</i>	<i>anahəzv</i>	<i>maarahəzv</i>
<i>vuch'hiiv</i>	<i>kə'hiiv</i>	<i>əp'hiiv</i>	<i>məzə'hiiv</i>
<i>vuchahəzn</i>	<i>karahəzn</i>	<i>anahəzn</i>	<i>maarahəzn</i>

The vowel *a* in the middle syllable of the above words is almost inaudible.

Past Tenses. These are best understood by a reference to Urdu.  
Past tense.

<i>me vuch,</i>	<i>maī ne dekhā</i>	<i>kor</i>	<i>on</i>	<i>moor</i>
<i>me vəch,</i>	<i>maī ne dekhī</i>	<i>kəz</i>	<i>əp</i>	<i>məzəz</i>
<i>me vuch',</i>	<i>maī ne dekhe</i>	<i>kəz'</i>	<i>əp', ən'</i>	<i>məzəz'</i>
<i>me vəchī,</i>	<i>maī ne dekhī</i>	<i>kari</i>	<i>api</i>	<i>maari</i>

For "they were brought" (masc.) it is immaterial whether we write *ən'* or *ɛn'*, for a palatalized *n* as in *ən'* hardly differs from a palatal *ɲ* itself palatalized.

The Past tense with suffixes.

*dekhā-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchum, vuchuth, vuchun, vuchvə, vuchukh.*

*korum, koruth, korun, korvə, korukh.*

*onum, onuth, onun, onvə, onukh.*

*moorum, mooruth, moorun, moorvə, moorukh.*

*dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vəchəm, vəchəth, vəchan, vəchvə, vəchəkh.*

*kəram, kərəth, kəran, kərvə, kərəkh.*

*ɛpəm, ɛpəth, ɛpan, ɛpvə, ɛpəkh.*

*məzram, məzrəth, məzran, məzrvə, məzrəkh.*

*dekhe-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchim, vuchith, vuchin, vuch'və, vuchikh.*

*kərim, kərith, kərin, kərvə, kərikh.*

*ɛpim, ɛpith, ɛpin, ɛpvə, ɛpikh.*

*məzrim, məzrith, məzrin, məzrvə, məzrikh.*

*dekhī-māi-ne, -tū-ne, -us-ne, -tum-ne, -unhō-ne.*

*vuchem, vucheth, vuchen, vuchivə, vuchekkh.*

*karem or karyem (so throughout), kareth, karen, karivə, karekh.*

*apem, apeth, apen, apivə, apekkh.*

*maarem, maareth, maaren, maarivə, maarekh (or with y, as karyem).*

Note that in these words the *c* in the second syllable is almost like English *u* in "hut", tending sometimes towards *a* in "hat".

*dekhā-māi-ne, -tum-ne.*

*vuchyoom, vuchyooovə.*

*karyoom, karyooovə.*

*anyoom, anyooovə.*

*maaryoom, maaryooovə.*

*dekhī-māi-ne, -tum-ne.*

*vəchyeyem, vəchyeyvə.*

*karyeyem, karyeyvə.*

*apeyem, apeyvə.*

*maaryeyem, maaryeyvə.*

*dekhe-māi-ne, -tum-ne.*

*vuchyeem, vuchyeevə.*

*karyeem, karyeevə.*

*anyeem, anyeevə.*

*maaryeem, maaryeevə.*

*dekhī-māi-ne, etc., the same as dekhī-māi-ne.*

## PART III

### KASHMIRI TEXTS

#### THE STOLEN MARE

1. *gaamas akis manz oos roozaan akh gruustaa* (zamiindaar),  
village one in was living one farmer-one farmer,  
*amisai 33s' zo gur' to akh gur, yim zan sethaa*  
to-him-indeed were two horses and one mare, which as-if very  
*kæmtii 33sis. ath gaamas andar 33s' sethaa gur'-tsuur*  
costly were-to-him. that village in were many horse-thieves  
*sapdaan; yi 33nith roth amis, ami khayaala-kin shekh*  
becoming; this knowing rose to-him that thought-from doubt  
*zi my33n' gur' ma-to niitan tsuuri. ami gaamaci baraadrii manz*  
that my horses not they-may-take theft-in. That village's brotherhood in  
*oos yi maanəno yivaan akh raazə shekhəz, zaah oos nə yi*  
was he acknowledged coming one rich man, ever was not he  
*k33si-hund gənzraan nə oosus k33si-hund azarrun; prath*  
anyone's watching nor was-to-him anyone's jealousy: every  
*dəhə oos yi gatshaan panən' gur' hyeth akis jangalas manz.*  
day was he going own horses taking one jungle in.

2. *aki dəhə zo tsoor miil gari niirith samkhyis zən'*  
One day two four miles house-from going-out met-him men  
*joraa. yiməvəii prutshas panun soorui haal, khaaskar*  
a-pair. By-them-indeed was-asked-to-him own all story, especially  
*akis guri-hund, yossə ti sət' 33səs; shaam-rakhtə yeli zyun*  
one mare's, which him with was-to-him; evening-time when wood  
*tsətith məklyau, 3m' hyə nə akh gur ləbthəii;*  
cutting he-finished, by-him could not one mare find-indeed;  
*sethaa rakhath korun saraf, magari kuni lobua*  
much time was-made-by-him spent, but anywhere was-found-by-him  
*nə guri-hund pai.*  
not mare's trace.

3. *sethaas kaalas sətəith, pyoos timan dən zanyen-hund*  
much time thinking, fell-to-him them two men's

*yaad; panən' dīlan vonnas zi yiməvəii*  
remembrance; own heart-by was-said-by-it-to-him that by-them-indeed

*aasi yi gur nīmats; aphsuus kərith aau baakii*  
will-be this mare taken; regret making he-came remaining

*gur' hyeth vaapas panun gara: pəhər ək' draau beyi*  
horses taking, hack own house (to): in-watch one he-went-out again

*apigəti manz panəp gur tsaandəni, magar kuni aayes*  
darkness in own mare to-see, hut anywhere she-came-to-him

*nə athi; kooci kooci phiirith voot əkis saraai nish;*  
not to-hand; in-lane in-lane wandering he-arrived one serai near;

*ati vuchin naaras ənd'-ənd' səthaa musaaphir, yim*  
there were-seen-by-him fire round many travellers, who

*zan panənyen guryen-hund haal əs's' vanaan. ək' zən'*  
as-it-were own horses' story were telling. By-one man

*von zi myoon gur chu ətthə-vuhur; prath vərii chus əmis guris*  
was-said that my horse is eight-year; every year I-am to-this horse

*trei phiri naal laganaavaan; zaa chu nə yi langaan yaa path*  
three times shoes attaching; ever is not it going-lame or behind

*roozaan; yeli-yeli kaami-hund zoor chu aasaan, yi chu səthaa kəəm*  
remaining; whenever work-of press is being, it is much work

*divaan.*

giving.

4. *byaakh zon roth panənyen guryen-hund giith gyevani.*

Another man rose own horses' song to-sing.

*tamək' daam daam ceraan bəran ənd'-ənd' səsri*  
Tohacco puff puff smoking was-filled-by-him round whole

*jaai dəhi sət' yutaamat kāāh kəsisi aau nə booznə.*  
place smoke with to-such-extent-that anyone to-anyone came not seen.

*əm' hyut panəni safruk pai tə patə vanun.*

By-him was-hegun own journeys sign and trace to-tell.

5. *yi soorui buuzith, draau yi gruust ami saraai manzə*

This all hearing, went-out this farmer that serai from-in

*vaapas. panəpi guri-hund zyon tə rachun pyoos yaad.*

hack. Own mare's birth and rearing fell-to-him memory.

*pakaan pakaan root yi ekis zhompri manz ; ati vuchun*  
 Going going arrived he one hut in ; there was-seen-hy-him  
*akh budā ; amisāi vonun ami rāts-hund soorui*  
 one old-man ; to-him-indeed was-said-by-him that night's all  
*yi-kēētshaa am' buuzmut oos. budan dyutnas seṭhaa*  
 whatever hy-him heard was. By-old-man was-given-to-him much  
*dilaas madaar. ati tamāak' daamaa ceth draau*  
 comfort consolation. There tohacco a-puff having-smoked he-went-out  
*garā vaapas. tōri sāt' athā tōryeēis.*  
 to-house hack. Cold with hands got-cold-to-him.

6. *val'-val' yim luuk pakaan ās', sārri vuchin*  
 On-the-way what people walking were, all were-seen-by-him  
*khōsh. am' zoon zi "yi khōshii tē gamginiī che*  
 happy. by-him was-considered that "this happiness and sadness are  
*yinsaan-sāndi khātrā dūnyaahas manz Bagvaanan (Khālikān)*  
 for-man's sake world in by-God (Creator)  
*thāmāts". Yuthuii gari nish nāzdiikh root ; panān kuur*  
 placed". Thus-indeed house near near he-arrived, own girl  
*vāchan dooraan ; ami-sāndis bulhis pyēṭh vuchun*  
 was-seen-hy-him running ; her face on was-seen-by-him  
*rang-tā-roogan āamut.*  
 colour-and-polish (= delight) come.

7. *yi āi tiits khōsh gāmāts panān rāvmāts gur vuchiṭh zi*  
 She came so happy become own lost mare having-seen that  
*mālis hyokun nā akh lafaz venith. seṭhaayi kāl path hyotun*  
 to-father could not one word say. Much time after she-began  
*vanun "kaak ! asi lāb gur". āmis āau yūut jōosh*  
 to-say "Father ! hy-us found mare". To-him came such enthusiasm  
*baḍi ditsen krakā, yutaamat āndyēn sameyi luuk ;*  
 great were-given-hy-him noises, so-far-that round gathered people ;  
*saariniī baaseu yi chu mot. āmis nā kāsī-hund parvaayi gau, nā*  
 to-all it-seemed he is mad. to-him not anyone's care went, not  
*buuzun yuhund vanun, nā boozen yihānzā*  
 was-heard-hy-him their speaking, not heard-by-him their  
*kathā.*  
 words.

8. *koori vonnas "kaakh! yim chi thathə*

By-girl was-said-by-her-to-him "Father! They are mocking  
karaan." *dənavai tsəl' ami sadki pyethə tə aai gaamas kun.*  
making." Both fled that road from-on and came village towards.

*guri yeli panun məzlikə-sənəə kathə booəə, ami ti hyetsə*  
By-mare when own owner's words were-heard, by-it too were-begun  
*latə dipi; raz tsəthith darvaəəə phutroovun, tə əmis*  
kicks to-be-given; rope having-broken door was-burst and him  
*nish vəəts. dənavai gəəi səthaa khəsh, magar gruustis kyits*  
near arrived. Both became very happy, but farmer for  
*ruuz əkis dən dəhan-həndi-khəətrə kəəm. magar darvaəəə sheerun*  
remained one two days'-sake work. But door mending  
*tə gudoom banaavun (raz banaavəə) baəəyoos nə tyuut nəkhsaan.*  
and rope making (rope making) seemed-to-him not so-much loss.

### *Paat-shaahə sənəə Kath*

#### THE STORY OF THE KING

#### *Itim's Tales, p. 171*

1. *paat-shaa oos; dapaan vəəstaad sui paat-shaa oos neeraan*  
A-king was; saying the-teacher, that-very king was going-out  
*prath dəho əth' zuunəəəəbi pyəth; əth' oos pyethkəəi ool jaanaavaaran*  
every day that roof-room upon; to-it was on-top nest birds  
*hund; yim əəə' prath-dəho yihəəəəə boolbəəəəə booəəəə; yim əəə'*  
of; they were every day their chirping bearing; they were  
*paat-shaa sənəə' bəəəts zə səthaa khəsh gatshaan; dəhə əki*  
king of family-members two very pleased becoming; day one  
*boolbəəəəəə əti əəəəəəə kəh gatshaan; dəp ami paat-shaabaəəi paat-*  
chirping there wasn't any going; was-said that queen-by king-  
*shaahas "əz koonəə che gatshaan boolbəəəəəə?" vuchukh*  
to "to-day why-not is going chirping?" was-looked-by-them  
*əth əəəis; əth' manz bəəi zə muuməə'. vəəəlikh*  
that nest-to; that-indeed in young-ones two dead. They-were-lowered-  
*bən; səthaa phyuur yiman paat-shaa sənəəəə dən*  
by-them down; mueb grieved to-these king of two

*baatsan*; *z̄nikh* *v̄ziir gaatəl' gaatəl'*;  
family-members were-brought-by-them viziers clever clever;

*dophakh* "noman *vuch'tav kyaa chu goonut?*"  
was-said-by-them-to-them "to-them please-look what is gone?"

*vuch'hakh yiman rootnut kund h̄tis*;  
were-seen-by-them-to-them to-them was-seized thorn to-throat;  
*daanaa v̄ziiran-z̄k' dopnakh* "yi che *yiman*  
wise vizier-one-by was-said-by-him-to-them "this is to-them  
*panəṇ m̄z̄j muum̄ts*; *z̄m' naran k̄rm̄ts byaakh v̄r̄z*;  
own mother dead; by-that male was-made second second-wife;

*ami chunakh dyutmut aamp̄ kani kund*; *amii*  
by-her is-by-her-to-them given feeding during thorn; by-that-indeed  
*chi yim muum̄t'*"; *paat-shaa vanaan paat-shaabaayi* "b̄ii marai  
are they dead"; king saying to-queen "I-indeed die-if  
*t̄s̄ k̄r'zi n̄ kuni*". *paat-shaabaayi vanaan paat-shaahas*  
thou shouldst-make not at-all". Queen saying to-king

"*b̄ii marai t̄s̄ k̄r'zi n̄ kuni*". *kor yimau drii kasam paanv̄z̄j*;  
"I-indeed, etc." Was-made by-them vow oath mutually;

*yi kyaazi korukh drii kasam?* *dopukh* "asi chi  
this why was-made-by-them vow oath? Was-said-by-them "to-us are  
*gabar z̄o*; *timan kyaa kari v̄rm̄z̄j yau mool yii?*"  
sons two; to-them what will do stepmother or father this-indeed?"

2. *k̄h kaalaa gau, paat-shaabaayi m̄yi*; *paat-shaa kuni*  
Some time went; queen died; king at-all  
*karaan chun̄*; *tikyaazi paanv̄et̄j oosukh d̄yau baatsau*  
making is-not; because mutually was-by-them two family-members-by  
*drii kasam kornut. vaaryaah kaalaa gau*; *aai v̄ziir*;  
vow oath made. Long time went; came viziers;

*dopukh paat-shaahas* "paatshaaham, nyeth̄or gatshi karun"  
was-said-by-them king-to "my-king, marriage is-proper to-do"  
*vaaryaah kaal k̄h boozaan chukhn̄*; *korhas*  
long time anything hearing is-not-to-them: was-made-by-them-  
*z̄oor v̄ziirau, korun neeth̄or.*  
to-him force by-viziers; was-made-by-him marriage.



3. *yim paat-shaazaadə zə ʒʒs'*; *tim ʒʒs' paraan sabakh.*

These princes two were; they were reading lesson.

*Dəhə aki paatshaabaayi sapəz timan pyath khafo*; *paatshaah*  
On-day one the-queen became them upon angry; the-king

*chus dapaan "ti kyaa gooi"* *Dopnas*  
is-to-her saying "that what happened-to-thee?" Was-said-by-her-to-

"*gədə dim tihənəzə vəʒlinji zə, adə mulsrāi bar.*"  
him "first give-to-me their hearts two, then I-will-open-to-thee door."

4. *dyutun hukum vəziiran. tim ʒʒs' paraan*

Was-given-by-him order to-vazirs. They were reading

*sabakh tsaaṭhaal*; *dopnakh* "maaraaṭṭalan"  
lesson in-school. was-said-by-him-to-them "to-executioners

*kəryuukh haraalə*; *timai maaranakh.*" *voot vəziir*  
make-them in-custody; they-indeed will-kill them." arrived vaziir

*yiman paatshaazaadan nishin*; *sethaa goos yinsaaph*;  
these princes near; much happened-to-him pity;

*dopnakh* "vəsiuv bən tsaaṭhaalə, tsəliuv yemi"  
was-said-by-him-to-them "descend down from-the-school, flee this

*shaahrə*"; *tim tsəl*; *vəziiran kər kəʒm*; *dopun*  
city-from"; they fled; by-vazir was-done a-work; was-said-by-him

*maaraaṭṭalan* "məʒryuukh huun' zə"; *məʒrikh*  
to-executioners "kill-for-them dogs two"; were-killed-by-them

*huun' zə, kajakh yiman vəʒlinji zə*; *lazakh*  
dogs two, were-extracted-by-them to-them hearts two; were-put-by-

*təʒkis*; *gəi heṭh paatshaabaayi*; *dophas*  
them to-a-tray; they-went taking-(them) to-queen; was-said-by-

"*apəi nəmə shaahzaadan hənəzə vəʒlinji zə*;  
them-to-her "are-brought-to-thee these princes of hearts two;

*ṭhaav darvaazə tə raṭh.*" *thovnakh darvaazə*,  
open door and seize." Was-opened-by-her-for-them door;

*racyen yimə vəʒlinji zə*; *dophas* "yimə"  
were-seized-by-her these hearts two; was-said-by-them-to-her "these

*chei timan dən hənəzə*"; *byuuth ət' paat-shaah paat-shəʒhi*  
are-to-thee them two of"; sat there the-king sovereignty

*karni.*  
for-doing.

5. *yim bəzi baarən' zə vət' bejis paat-shaahas əkis*  
 these brothers hrethren two arrived another king one  
*nish. Dopnakh paat-shaahan "toh' chivə shaahzaadə*  
 near. Was-said-by-him-to-them by-the-king "you are princes to-  
*me yivaan booznə; toh' vən'tau toh' kyithpəzəth' chivə yoor*  
 me coming considered; you say-please you how are here  
*leg'mət'; kyaa sabab chu?" timau dophas yi*  
 arrived? What cause is?" by-them was-said-by-them-to-him this  
*panun gudurun; dopnakh "bihiuv me nish*  
 their-own happening; was-said-by-him-to-them "sit me near  
*nookar"; biyēh' nookar; əmis vət' paatshaahas prən'*  
 as-servants" they-sat as-servants; to-that were to-the-king old  
*golaam zə; yim zə ti biyēh'; gəi tsoor; tson zanyen*  
 slaves two; these two also sat; became four; to-the-four persons  
*kərin zimə raatas tsoor pəhər; gədyukui*  
 were-made-by-him in-charge by-night four watches; first-indeed  
*pəhrə chu lagaan əmis shaahzaadas zithis-hiithis; paat-shaa səndyan*  
 guard is attaching to-this prince old(er)-like; king of  
*dəyan baatsau troovukh araam.*  
 two family-members was-found-by-them rest.

6. *golaam chu vət'ni, nazar ches paat-shaa səndyen*  
 The-slave is standing look is-to-him king of  
*dən baatsan kun. yimavəi syod log vasni*  
 two husband-wife towards. Them-indeed before began to descend  
*shaahmaar taalvə kiñ; golaam chu vuchaan; yeli yi shaahmaar*  
 a-snake roof towards; slave is looking; when this snake  
*log raatani əmis paatshaabaayi-həndis badanas nish, aau laaraan*  
 began to-arrive that queen's body near, came running  
*golaam, dəyan shamshiir; əmis shaahmaaras hani-hani*  
 slave, was-struck-by-him sword; to that snake in-piece in-piece  
*kərinas təkə, tshunun palangas tal;*  
 were-made-by-him-to-it pieces, was-thrown-by-him. bed under;  
*shamshiiri həndis teegas volun phamb; log badanas*  
 sword of blade-to was-wrapped-by-him cotton; he-began body  
*vəthrani; dopun "əmis aasi shaahmaarsund zaahar*  
 to-wipe; was-said-by-him" to-this will-be snake's poison

laaryoomut." ami moojib oos vathraan; paat-shaah gau bedaar;  
touched." For-that reason he-was wiping; king went awake;

vuchun golaam aamut nzdiiikh shamshiir hyeth  
was-seen-by-him slave come near sword having-taken  
nzy; ami-sund pshra mokalyau; aau dzyimis golaamsund pshra;  
naked; his watching ended; came second slave's watching;  
aau nzdiiikh; dopnas "ai golaam, yusakhaa aagas

he-came near; was-said-by-him-to-him "O slave, whoever master  
pyath beraphzi kari, tas kyaa vaati karun?" yi  
upon unfaithfulness does, to-him what is-proper to-do?" This

vothus golaam phiirith "paat-shaaham, tas gatshi kala  
rose-to-him slave answering "my-king to-him it-is-right head

tsaatun, beyi basto vaalya, paatshaaham,  
to-be-cut-off, further skin to-be-brought-down, My king,  
ba ranai daliilaa tsa thaautam tath kan."  
I tell-thee a-certain-story, thou please-please-for-me to-it ear."

7. dopnas golaaman paatshaahaa akh oos;  
was-said-by-him-to-him by-slave "a-certain-king one was;  
sui gau dshaki szelas shikaaras kunui zun; sset'  
he-indeed went day one for-pleasure-trip hunting one-only person; with

oosus psez; voot jaayi akis; ljas treesh;  
was-to-him hawk; he-arrived to-please one; attached-to-him thirst;

banaan ches na kunii; vuchun jaayi akis  
becoming is-to-him not anywhere; was-seen-by-him in-place one

aab hyuh; zth' dyutun barchi sset' dsh hzen;  
water like; to-it was-given-by-him spear with hole little;

kodun bagla manzo pyaal; lodun ath  
was-extracted-by-him armpit from-in eup; was-filled-by-him that

pyaalas aab; hyotun con; aas psez;  
eup-to water; was-begun-by-him to-drink; came-to-him hawk;

tshunnas trzevith; beyi borun yi  
was-thrown-by-it-for-him leaving; again was-filled-by-him this

aab-pyaal; hyotun con; aas beyi yi  
water-cup; by-him-was-begun to-drink; came-for-him again this

psez; dzyi lati tshunnas trzevith; paatshaahas  
hawk; two times was-thrown-by-it-for-him leaving; to-the-king

*khot zaahar ; treyimi lafi borun ; dachini atha*  
rose poison (wrath) ; third time it-was-filled-by-him right hand-with

*chu ath pyaalas thaph karith ; khohvur atha thoorun*  
is that cup grasping having-made ; left hand was-placed-by-him

*nebar ; yuthui hyotun con, tyuthui aan p33z,*  
outside ; as-indeed was-begun-by-him to-drink, so-indeed came hawk,

*tshunnas tr33vith ; ditsas 3m' thaph,*  
was-thrown-by-him-for-him leaving ; was-given-to-it by-him grasping,

*rofun latan tal, hyetsanus pakho za,*  
was-seized-by-him feet under, were-taken-by-him-for-it wings two,

*k3d'nas taan ; yi yeli moorun*  
were-extracted-by-him-for-it limbs ; this wheu was-killed-by-him

*pal3 phyuurus stilh3i ; v3n treesh ceyen*  
afterwards it-repented-to-him there-indeed ; now water was-drunk by-him

*n3 ; gau vuchani ath aabas aasinaa kupi aagur ? pakaan*  
not ; he-went to-see that water-to is-there-not somewhere source ? going

*chu paatshaah root jaayi 3kis ; vuchun ati shaahmaar*  
is king he-arrived place one ; by-him-was-seen there snake

*sh3ngith ; 3mis3i neeraan 33s kipi (or 33s3 kipi) laal. yi*  
asleep ; to-it-indeed coming-out mouth from poison. This

*aab oos zaahar ; yi chus vanaan golaam 3mis paatshaahas*  
water was poison ; this is-to-him saying slave to-that king

*"hargaa ki su paatshah s3 treesh ceyihe, su marihe. v3n*  
"if that that king that water had-drunk, he would-have-died. Now

*taftiish karihe su paatshah tas p33zas maarihe n3.*  
inquiry if-he-had-made, that king that hawk would-have-killed not.

*paatshaaham, s3i che daliil ; taftiish gutshi karun.*  
My-king, that-indeed is story ; inquiry is-right to-make.

8. *m3kalyau 3m'sund p3hr3 ti ; aan treyum p3hr ; za g3i*  
Ended his guard also ; came the-third watch ; the-two went

*paanas biith' ; paatshah chu bedaar ; dapaan chu 3mis*  
of-themselves seated ; the-king is awake ; saying is to-that

*treyimis p3hr333is, dapaan chus, "ae golaam, yus-aklua angas-pyath*  
third guarder (sentry), saying is-to-him "O slave, whoever master upon

*dagaa kari, tas kyaa vaati karun ?* " *dopnas*  
 deceit may-do, to-him what is-right to-do ? Was-said-by-him-to-him  
*phiirith em' golaaman su gatshi sangsaar karun ; baakri, paatshaaham,*  
 in-return by-that slave him is-right stoning to-do ; further, my-king,  
*taftiish gatshi karun ; bə vanai daliilaa tsə thaavum kan.*  
 inquiry is-proper to-make ; I will-tell-thee story, thou place-me ear.

9. *dapaan chus su oos sodaagaaraa akh, sui oos*  
 saying is-to-him he was merchant one, he-indeed was  
*sethaa bakhtaavar ; tāmīs pyaau nuhim ; tāmīsai oos huun ;*  
 very rich ; to-him fell poverty ; to-him-indeed was dog ;  
*byaakh sodaagaaraa oos : dopnas* " *yi huun maa*  
 another merchant was : hy-him-was-said-to-him " this dog not  
*kənhan ?* " *dopnas* " *kənan.*  
 wilt-sell-it ? " By-him-was-said-to-him " I-will-sell-it.  
*karus mol ; kornas mol rəpyi hath ;*  
 make-for-it price " ; was-made-by-him-for-it price rupees 100 ;  
*dyutnas mol ; nyuuv sodaagaaran*  
 was-given-by-him-to-him price ; was-taken by-merchant  
*yi huun ; draau sodaa hyeth ; voot*  
 this dog ; he-went-out merchandise taking ; he arrived  
*jaayi əkis ; ləjəs raat ; raath-kyut tsaas tsuur ;*  
 at-place one ; attached-to-him night ; night-hy entered-for-him thieves ;  
*nyuuhas yi maal ; huun chu vuchaan ; em'*  
 was-taking-hy-them-for-him this property ; the-dog is looking ; hy-him  
*kor nə kēh ti sudaah ; phol gaash ; sodaagaar gau*  
 was-made not any even noise ; burst dawn ; the-merchant became  
*bedaar ; vuchun tə maal nə kupii ; dapaan chu*  
 awake ; was-looked-by-him, and property not at-all ; saying is  
*yath kyaa goom ? aau huun. em' kərnas*  
 to-this what became-to-me ? Came the-dog. By-him was-made-by-him-  
*poshaakas thaph ; chus lamaan ; huun draau*  
 to-him to-garment n-seizing ; he-is-to-him pulling ; the-dog went-out  
*brəh brəh, patə patə chus sodaagaar ;*  
 in-front in-front, behind behind is-to-him the-merchant ;  
*vatnoovun əkis mədaanas manz ; vuchun*  
 he-was-caused-to-arrive-by-him one plain in ; was-seen-hy-him

*ati tsuurau thowmut asund maal; prazanoorun;*  
there by-thieves placed his property; was-recognized-by-him;

*onun panun maal, yi oosus tɔ ti, beyi*  
was-brought-by-him own property, this was-to-him both that, further  
*oos yinau tsuurau beyen sodaagaaran hund nyunmut; ti ti*  
was by-these thieves other merchants of taken; that also

*onun; vaatnoorun pananis decras;*  
was-brought-by-him; was-caused-to-arrive-by-him own house-to;

*gau sethaa khosh; dopun "tɔmis sodaagaaras tog*  
he-became very happy; by-him-was-said "to-that merchant was-able  
*nə ɔmis huunis mol karun; tɔmis oos pyoomut nuhim, tami*  
not to-this dog price to-make, to-him was fallen poverty, for-that  
*mokho togus nə."*  
reason was-able-to-him not."

10. *dapaan vstaad; ɔmis huunis korun mol pɔɔts*  
Saying teacher; to-that dog was-made-by-him price five  
*hath; lichən ciɬ'; yɔhɔi tshəpən*  
hundred; was-written-by-him letter; this-indeed was-placed-by-him  
*ɔmis huunis nəɔl'; dopnas "tsə gatsh pananis nəɔlikas*  
to-that dog on-neck; was-said-by-him-to-him "thou go own owner  
*nishin yi ciɬ' heɣh", gau huun, root nəɔliikh ɔmis sodaagaaras;*  
near this letter taking", went the-dog, arrived near that merchant;

*sodaagaaran dɣuuth; dopun, prazanoorun*  
by-the-merchant he-was-seen; was-said-by-him, was-recognized-by-  
*yi huun; dopun pananyen baatsan,*  
him this dog; was-said-by-him to-own family-members;

*dopnakh huun aau phiirith; ɔm' kor*  
was-said-by-him-to-them, the-dog has-come again; by-him was-done  
*takhsir; ɔmi tshunukh kɔɔlith,*  
fault; for-that-very (reason) he-has-been-placed-by-them ejecting,

*bɔl'ki chus caulaan nəɔl'; sodaagaar gau*  
in-fact there-is-to-him accusation on-neck; the-merchant became

*phikri; vɔn kyaah kara? rɔpyi hath goom*  
in-anxiety; now what shall-I-do? Rupees hundred went-to-me  
*kharə; koɖun banduukh, lɔɔyinas tɔ*  
spent; by-him-was-taken-out a-gun, was-shot-by-him-to-it and

*moorun* ; *yeli moorun to ada phyuurus*,  
was-killed-by-him ; when was-killed-by-him, then then it-repented-

*goos nēzdiikh* ; *bə vuchə əmis kyaa kaakaz*  
him, he-went-to-it near ; I may-look to-him what paper  
*chu nēzl'* ; *yphzi kodnas naala, to*  
is on-neck ; this-indeed was-extracted-by-him-of-it from-neck and

*mutsrūn to vuchun* ; *ath lyuukhmūt rəpyes*  
was-opened-by-him and looked-at-by-him ; on-it written for-rupee  
*pēzts hāth* ; *ada phyuurus sēthaa* ; *sai che daliil*,  
five hundred ; then repented-him much ; that-indeed is story ;

*taftiish gatshi karun. hargāhai su sodaagaar gəḍapi vuchiic*  
inquiry is-proper to-make ; if that merehant first had-looked

*əmis huunis kyaa chu nēzl'*, *su huun maa maariic* ;  
to-that dog what is on-neck, that dog not would-have-killed ;  
*gau əm'sund pəhrə*.  
went his guard ;

11. *aau tsuurimis zən'sund pəhrə* ; *tsuurimis gəlaamas sənə*  
came fourth man's guard ; fourth servant of  
*daliil* ; *tsuurimis gəlaamas vanaan paatshaah*, " *ae gəlaam, yus-ahkhaa*  
story ; to-fourth servant saying king, "O servant, whoever  
*aagas pyāth kari bevaphēzyi, tas kyaa vaati karun ?*"  
master upon does unfaithfulness to-him what is-right to-do ? "

*dopnas gəlaaman, tas gatshi sar tsatun*,  
by-him-was-said-to-him by-servant : to-him is-right head to-cut  
*shaahrə-manə duur kaḍun* ; *paatshaaham, bə ranai daliilaa* ;  
city-from-in far to-eject ; My-king I will-tell-thee a-story ;

*tsə thaavum kan* ; *su oos paatshaah akh* ; *əmis zəs neciv'*  
thou place-to-me ear ; that was king one ; to-him were sons  
*zə* ; *timanai mōyi panəyi mēzj* ; *paatshaahan kər*  
two ; to-them-indeed died own mother ; by-king was-made

*vəzə zanaanə* ; *sə gəyi paatshaazaadan dən vəmēzj* ; *dəhə*  
second-wife woman ; she became to-the-princes two stepmother ; day  
*aki sə sapəz khufə* ; *dapaan chus paatshaah*  
one she became angry ; saying is-to-her king

"vəj kyaa chu salaah?" paatshaabaayi ches dapaan  
 "now what is (your) advice?" Queen is-to-him saying  
 "me gatshi tihənə vətlinji zə; timə khjemə bə"; paatshaahan  
 "to-me is-required their hearts two; them may-eat I"; by-king  
 dyut hukum vətīras, dopmas "dikh  
 was-given order to-vizier; by-him-was-said-to-him "give-them  
 maarəvaatlan athi; yiman kaḍan vətlinji zə"; gau  
 to-executioners in-hand; for-them they-may-extract hearts two"; went  
 vətīr; voot tsaathaal, yeti yim shaahzaadə zə zəz'; yiman kun  
 vizier, arrived school, where these princes two were; them towards  
 kərən nazaaraah; səthaa gookh, yiman shaahzaadan  
 was-made-by-him a-look much he-became-with-them, these princes  
 səət', khəsh; dīlas pyoos yinsaaph, dopnakh  
 with, pleased; to-heart fell-to-him pity, was-said-by-him-to-them  
 "tsəliuv yemi shaahrə duur"; tsəl'; maarəvaatlan  
 "flee this city-from far"; they-fled; to-executioners  
 dyut hukum vətīran; məzryuukh huun' zə;  
 was-given order by-the-vizier; were-killed-by-them dogs two;  
 kajakh yiman vətlinji zə, lazakh  
 were-extracted-by-them for-them hearts two; were placed-by-them  
 təkis manz; gəyi hyeth; paatshaabaayi  
 basket in; they-went taking (them); by-the-queen  
 thoovukh darvaazə; paatshaah chu karaan tət' paatshəzhi.  
 was-opened-for-them door; the-king is doing there sovereignty.  
 13. shaazaadə zə aav tsalaan beyis paatshaahas nish;  
 The-princes two came fleeing another king near;  
 rət' yim gəlaam; gəḍnyuk pəhrə aau əmis bəḍis  
 were-seized they slaves; the-first guarding came to-this big  
 hihis shaahzaadas; shamaa chu dazaan; paatshaasənd' zə  
 like prince; lamp is burning; the-king's two  
 bəzts chi palangas pyath aruamas;  
 family-members (king and wife) are bed upon at-rest;  
 yimanəi syod rasaan chu shaahmaar; yi gəlaam chu  
 to-them-indeed straight descending is a-snake; this slave is



*kaḍaan shamshīr; ʔmis shaahmaaras chu karaan tukrə (tukrə);*  
 extracting sword; to-that snake is making pieces pieces;  
*ami patə chu shamshīri-həndis teegas valaan phamb; ʔmis*  
 that after is sword's blade-to wrapping cotton-wool; to-this  
*paatshaabaʔyi-həndis badanas oos vəthraan yi zaahar ʔmis shaahmaar*  
 queen's body was wiping this poison that snake  
*sund; dopun ʔmis maa aasim shaahmaar-sund*  
 of; was-said-by-him to-her not may-be-to-me snake's  
*zaahar; oos vəthraan tə paatshaa gau bedaar; dop paatshaahan*  
 poison; he-was wiping and the-king became awake; was-said by-king  
*yi aau maarani; paatshaaham, soi che daliil; hargaa ki*  
 this came to-kill; my-king, that-indeed is the-story; if that  
*su paatshaah taftiish karihe pananyen necivyen pyaṭh ma*  
 that king inquiry had-inade own sons upon not  
*diyihe hukum maarvaatlan "toḥ məʔryuukh";*  
 would-have-given order to-executioners "you kill-them";  
*adə ɡəyi tim huun' maarə; agar pats karakh; su paatshaa*  
 then went those dogs destroyed; if belief thou-wilt-make; that king  
*oos soonui mool; yi paatshaa gookh tsə; yit' kyaa che*  
 was our-indeed father; this king becamest thou; here what is  
*shamshīr; at' kyaa chui palangas tal shaahmaar ɡapi kəriṭh?*  
 sword? there what is-to-thee bed under snake pieces having-made?  
*Səṭhaa gookh paatshaa khəsh; akh booi thoovun*  
 much went-with-them king pleased; one brother was-placed-by-him  
*vəziir; byaakh booi banoovun paatshaah.*  
 vizier, other brother was-made-by-him king.

*Phorsaṭ səḥbun shaar*

THE POEM OF FORSYTH SAHAB

*Yi dyuuthmai tii ɡatshtə boozaan,*  
 What was-seen-by-me-indeed that-indeed go-thou listening-to.  
*Yaarkand anoon zeenaan: ɡəḷji dop məl'kaʔni kus*  
 Yarkand, we-shall-bring-it conquering. First was-said by-queen who  
*kari yəḥzi kaar? Phorsaṭ chu zoraavaar; raʔji beh Yaarkand,*  
 will-do this-very work? Forsyth is strong; O-king sit in-Yarkand.

*baaj gatsh taaraan; Landano-pyathz yimau kor taai;*  
 tribute go taking. From-London by-them was-made rule;  
*mashhuur tsopoor gzyi; gadni Sonmargi chaavaan pooshi-*  
 famous on-four-sides they-became; first in-Souamarg enjoying flower-  
*mazdaan; hukum e Maahraaj Botanis brooh draav; rasal*  
 plains. The-order of the-Maharaja to Tibet ahead went-out; supply

*soi tsopoor ksrhai tarphan; gad*  
 that-indeed on-four-sides was-made-by-them-for-thee directions; first  
*log Maraaz; tim vadaan zsz' "kut lg' gszraan?"*  
 came Maraaz; they weeping were "whither have-we-come ignorant?"

*Botagaran manz thszvik' kszshir', Botzbszi brooh*  
 Tibetan-houses in were-placed Kashmiris, Tibetan-brothers ahead  
*nyszvik'; gur' biith' daakas, zombz chi gaas saaraan; baraayi*  
 were-sent; horses sat for-post, yaks are grass carrying; for

*kzmbakas zanaanan chi szmbraan; zyun to gaas vartaavaan;*  
 help women they-are collectiag; wood and grass distributing:

*gur' mangnszvihai kkar-gaaman; "chuh" karun*  
 horses were-asked-for-by-them (in) fowl-villages; "chuh" to-make  
*yim n szzaanan; "hurihuri" karaan tim zsz' timan pakanaavaan;*  
 they not knowing; "hurihuri" saying they were them causing-to-go;

*kals kij dombizh, lzi kij laakam; zaci-ziin pzarith*  
 head towards crupper, tail towards bridle; rag-saddles puttiag-on

*soorui saamaan; rasad ksr'than zn'hai;*  
 all-indeed gear: provisioas having-made were-brought-by-them;  
*naangaar mati chikh jmnzn' kaar; gcji*  
 cultivators on-shoulder are-to-them own works; (grass) buudles

*karakh kraalan leji saaraan.*  
 were-made-by-them for-potters, pots carrying.

### THE PRODIGAL SON

Luke xv, 11-32

11. *szkis mohnivis zsz' sz neciv'.*

To-one man were two soas.

12. *timau manz dop kszs'hi mszis ki "he*  
 them from-among was-said littlish-by to-father that "O

*maali, me di danuk hisə yus me vaati*". *tau patə*  
 father, to-me give wealth-of part which to-me arrives". That after  
*təm' tihəndi khəstrə danə bəəgroov.*  
 by-him them for wealth was-divided.

13. *kēētsau dəhau patə ləkəf' neciv' soorui jamə kəriith*  
 some days after little son-by all together having-made  
*kor aki duuri mulkuk safar, tə tati naakaarə kaami path*  
 was-made one far country-of journey, and there evil work after  
*ləgith panun soorui danə kharcoovun.*  
 sticking own all wealth was-spent-by-him.

14. *yeli soorui kharəc korun, tath mulkas manz*  
 When all spent was-made-by-him, that country in  
*pyoov sakhəth draag, tə su log muhtaaj sapanani.*  
 fell severe famine, and he began needy to-become.

15. *tau patə gau tatikis əkis bəəshandas nish, tə təm'*  
 That after he-went there-of one inhabitant near, and by-him  
*suuz su soor rachani pananyen khetan manz.*  
 was-sent he swine to-keep own fields in.

16. *tə tas oos əərzuu zi timau delau səət' barihe*  
 And to-him was wish that those husks with he-may-fill  
*yad yim soor chi khyevaan, tə kəāh oos nə tas*  
 stomach which swine are eating, and anyone was not to-him  
*kēēh dyivaa.*  
 anything giving.

17. *liikin hooshes andar yith dopun "myəənis*  
 But sense in having-come was-said-by-him "my  
*məəlis chi kəətyen mazuuran həndi khəstrə kəəft tə fəəzil tsəf,*  
 father-to are how-many labourers of sake enough and more bread,  
*tə bə chus bəchi maraan.*  
 and I am by-hunger dying.

18. *bə gatsə vəthith pananyis məəlis nish, tə tas*  
 I will-go, having-risen own father near, and to-him  
*dapə 'He maali, me kor aasmaanuk tə coon gənaah,*  
 will-say 'O father, by-me was-done heaven's and thy sin

19. *tə tən chus nə tath ləəikh zi beyi yimə coon necuv*  
 and now am not that worthy that again I-may-come thy son

vananə. Me banautə pananyau mazurau manzə akhaa hyuh.'''  
called. Me make-please own labourers among-from one like.'''

20. tə vathih aau pananyis məzlis nish, tə vɔpi  
And having-risen he-came own father near, and yet  
oos su duurii tə tasəndis məzlis aau, su ruchith rəhəm,  
was he far-indeed and his father-to came, him having-seen, pity,  
tə duurith kornas naaləmut tə dit'nas  
and having-run was-made-by-him-to him embrace and were-given-  
miith'.  
by-him-to-him kisses.

21. tə neciv' vonus "he maali, me kor aasmaanuk tə  
and son-by was-said-to-him (see above).  
coon gonaah, vɔpi chusnə yath ləzikh zi bepi yimə coon necuv vananə."

22. liikin məz' dop nookaran "rut-hyuh pəshaakh  
but by-father was-said to-servants "good-like vesture  
kəḍiuv tə əmis ləzgiuv nəz' tə ahas vɔj tə khuran  
bring-out and him-to attach on-neck, and hand-to ring and feet-to  
pəzəaar.  
shoes.

23. tə rochmut vətsh (kəth) məzriun, tə khyeth  
and kept calf (ram) kill-it, and having-eaten  
karan khəshii  
we-may-make pleasure

24. tikyaazi yi myoon necuv oos muumut, tə vɔpi sapun zində,  
because this my son was dead, and now became alive,  
roovmut oos tə vɔpi lob." tə tim ləg' khəshii karəp.  
lost was and now was-found." And they began pleasure to-be-made.

25. tə təm' sund boḍ necuv oos kheti manz; yeli garas nakha  
And him of big son was field in; when house near  
root, natsnəc tə gevanəc aavaaz buuzən.  
arrived, dancing-of and singing-of sound was-heard-by-him.

26. əkis nookaras prutshun, naad dyith, "vi kyaa  
One servant-to was-asked-by-him, voice giving, "this what  
chu ?"  
is ?"

27. *təm'* *dopus* "coon booi chu aamut, tə  
him-by was-said-to-him "thy brotber is come, and  
*cəm'* *məəl'* *chu rochmut votsh (kaṭh)* *zabi kormut,* *avai*  
thy father-by is kept calf (ram) sacrifice made, for-that  
*khəətrə zi su lobun sahii salaamath."*  
sake that he was-found-by-him safe well."

28. *liikin khafə səpnith yulshun nə zi*  
but angry becoming it-was-wished-by-him not that  
*andar aṣi; tau patə manoov su lasənd' məəl' mirith.*  
in be-may-go; that after was-persuaded he his father-by going-out.

29. *tə məəlis vonun javaab dyith "vuch*  
And father-to was-said-by-him answer giving "look  
*yit̐yau vəriyau pyethə chus bə cəpn khedmath karaan, tə zaah*  
so-many years from-upon am I thy service doing, and ever  
*pokus nə caani hukmə barkhilaaf, tooti dyututh nə*  
I-went not thy order against, yet was-giveu-by-thee not  
*zaah me akh tsaavəḷ' bacə zi pananyen doostan səət' karahə*  
ever me-to one goat young-one that own friends with I-might-make  
*khəshii.*  
pleasure.

30. *magar yeli yi coon necuw əzi yem' coon maal*  
but when this thy son came-to-thee by-whom thy property  
*gaapən patə dədroov, tse koruth əm' sənd' khəətrə*  
harlots after was-wasted, by-thee was-done-by-thee him of sake  
*vyuth-hyuh votsh (kaṭh) zabi."*  
fat-like calf ram sacrificed."

31. *tə təm' dop tas "he necivi, tso chukh hanveshə me*  
And by-him was-said to-him "O son, thou art always me  
*səət', tə yi-kēētshaa myoon chu, ti chu coon.*  
with, and whatever mine is, that is thine.

32. *liikin khəshii karəp tə khəsh sapnun oos ləəzim;*  
but pleasure to-be-made and happy to-become was right,  
*tikyaazi coon yi booi oos muudmut, tə vəp sapun zində; roovmut*  
because thy this brother was dead, and now became alive, lost  
*oos, tə vəp aau alhi."*  
was, and now came to-hand."

## THE MAN BORN BLIND

John ix, 1-22, 35-8

1. *Tə gatshaan vuch təm' akh shakhs yus on oos pəzəḏə*  
And going was-seen by-Him one man who blind was born  
*sapunmut.*  
become.
2. *tə təm' səndyau tsaaṭau ' prutsh kəm' kor gənaah*  
And by-him of disciples-by was-asked by-whom was-done sin  
*yem' kinə əm'-səndi məzəl' maaṭi zi yih sapun on pəzəḏə.*  
by-this or his father mother-by, that this became blind born.
3. *Yisuaan dyutukh javaab " nə kor yem'*  
Jesus-by was-given-to-them answer " not was-done by-this  
*gənaah, nə əm'-səndi məzəl' maaṭi, leekin yi sapud avai*  
sin, nor his father mother-by, but this became therefore  
*yuth kyaazi Khudaayi-sənz kaami əmis andar zəzhir sapnan.*  
thus because God-of works him in manifest may-become.
4. *zaruur chu zi Yem' Bə suuznas Bə*  
necessary is that by-Whom I was-sent-by-him-I I  
*karə Təm' sənz kaami yutaay dōh chn; raat che yivaan, yemi*  
do Him of works so-long-as day is; night is coming, what  
*vakhṭə kəāh chu nə kəzm kəzith hekaan.*  
time any one is not work doing able.
5. *Yutaay Bə chus jahaanas andar, tyutaay chus jahaanuk*  
As-long-as I am world in, so-long am world's  
*nuur.*  
light.
6. *yi vənith zəḏrəzən mets, tə sɔ mets*  
This having-said was-mixed-by-Him clay, and that clay  
*mətshən. təmis ən' sənzən əchen pyaṭh, tə tas*  
was-anointed-by-Him that blind of eyes on, and to-him  
*dopun " gatsṭ, əkis hoozas manz chal "; tau patə gətshith*  
was-said-by-Him " Go, one tank in wash "; that after having-gone  
*cholun.*  
was-washed-by-him.

7. *chol tɔm' tə biinaa sɔpnith aau*  
 It-was-washed by-him and seeing having-become came  
*vaapas.*  
 back.

8. *hamsaayau yimau su bōōlh oos beechaan vuchmut*  
 By-neighbours by-whom he formerly was begging seen  
*dopukh "kyaa yi chu nə su yus zan bihith oos*  
 it-was-said-by-them "what this is not he who as-it-were seated was  
*becchaan?"*  
 begging?"

9. *kēētsau dop "yi chu sui" bəzzyau dop*  
 By-some it-was-said "this is he-indeed." By-some was-said  
*"nə yi chu tas hyuh"; tɔm' dop "bə chus sui".*  
 "no, this is him like"; by-him was-said "I am he-indeed."

10. *timau dopus "tse kyithəpəzəlh' ɜi ɜch'*  
 By-them was-said-to-bim "To-thee how came eyes  
*mulśraavanə."*  
 opened."

11. *dopnakh "ɜk' mohniv' yus naau Yisuu*  
 it-was-said-by-him-to-them "one man-by who name Jesus  
*chu, mets ɜɟrɜvən tə myaayen ɜchen mɛtsən, tə me*  
 is, clay was-mixed-by-Him and to-my eyes was-anointed and to-me  
*dopun ɜkis hoozas manz gatsh tə chal, me chol*  
 was-said-by-him one tank in go and wash, by-me it-was-washed  
*gatshith tə biinaa sapnus."*  
 going and seeing I-became."

12. *timau dopus "su kɜt' chu?" tɔm'*  
 by-them was-said-to-him "He where is?" By-him  
*dopukh "me che khabar?"*  
 was-said-to-them "to-me is information?"

13. *timau nyuvv su yus gəɟə on oos Fariisyeen*  
 by-them was-taken he who formerly blind was Pharisees  
*nish.*  
 near.

14. *yeli Yisuan mets ædrævith tæm' sænz æh' kari*  
 when by-Jesus clay having-mixed him of eyes were-made  
*biinaa sabluk dōh oos.*  
 seeing Sabbath-of day was

15. *tau patə prutsh Fariisyaū ti zi "tse*  
 that after was-asked by-Pharisees also that "to-thee  
*kyithəpæzth' sapəzai panəp æh' biinaa?" tə dopukh*  
 how became-to-thee own eyes seeing?" and was-said-to-them  
*"mets mætsən Tæm' myaapən æhyen pyaṭh, tə me chōl*  
*"clay was-anointed by-Him my eyes upon, and by-me it-was-washed*  
*tə sapdus biinaa."*  
 and I-became seeing."

16. *tə Fariisyaū ændrə dop bæzzyaū zi "yi shakhs*  
 And Pharisees from-among was-said by-some that "this man  
*chu nə Khudaai sændi tarphə tikyaazi sabluk dōh chu*  
 is not God of direction-from because Sabbath's day is  
*nə maanaan," leekin kēēntsau dop "kyithəpæzth' bani*  
 not keeping," but by-some it-was-said how becomes-it  
*zi gənaagaar yinsaan haavi yith' mooji:ə?" tə timan manz sapun*  
 that a-sinner man shows such miracles?" and them among became  
*yekhlilaaf.*  
 differencee.

17. *tau patə dop timau tas ənis beyi zi*  
 that after was-said by-them to-that blind-man again that  
*"Tsə kyaa chukh tæm' sændis hakas manz vunaan yem' tse*  
 "Thou what art him of truth in saying by-whom to-thee  
*æh' biinaa kari ? tæm' dopukh zi "Su chu*  
 eyes seeing were-made? by-him was-said-to-them that "He is  
*nəbii."*  
 a-prophet."

18. *leekin Yahuudiyau kor nə yath pyaṭh yakiin zi*  
 but by-the-Jews was-made not this upon belief that  
*yi oos on tə biinaa sapun yutaap nə timau tasəndis mælis*  
 he was blind and seeing became as-long-as not by-them his father  
*maaji yus biinaa oos sapudmut naad dyith*  
 mother-to who seeing was become voice having-given



19. *prutsh* "Kyaa yi chaa tukund necuv yus toh' chuva  
was-asked "what this is your son who you are  
*vanaan zi on sapun pædæ, vɔp kyithæpæʃh' chu biinaa ?*"  
saying that blind became horn, now how is seeing ?"

20. *təm' sændi mæʃl' maaji vonukh jaraab*  
Him of father mother-by was-said-to-them, answer  
*dyith, "æs chi zaanaan zi yi chu soon necuv tæ on*  
having-given, "we are knowing that this is our son and blind  
*sapunmut oos pædæ,*  
become was born,

21. *leekin yi chi næ zaanaan zi vɔp kyithæpæʃh' sapud*  
but this are not knowing that now how became  
*biinaa, yaa kəm' mutsraavi æmi sænz æh' æs' chi næ*  
seeing, or by-whom were-opened him of eyes we are not  
*zaanaan ; yi chu bæʃliɣ æmisæi prutshuv, yi vɔpivæ paanai."*  
knowing ; he is of-age him-indeed ask, he will-say-to-you himself."

22. *təm' sændi mæʃl' maaji von yi Yahuudyen hændi*  
him of father mother-by was-said this Jews of  
*khoofs kiji' tikyaazi Yahuudyau oos tul taam fæslæ kormut*  
fear for because Jews-by was that up-to decision made  
*kāāhai yekraar kari zi su chu Masiih yibaadatkhana*  
whoever acknowledgment shall-make that he is Christ synagogue  
*ændræ yiɣi khærij karanæ.*  
from-in will-come ejected made.

23. *Yisuan buuz zi timau tshun su*  
hy-Jesus was-heard that by-them was-thrown he  
*kædith tæ læbith dopnas "kyaa*  
having-ejected, and having-found was-said-by-Him-to-him "what  
*tsæ chukh Khodaayi sændis Farzandis pyaʃh vishvaas karaan ?*"  
thou art God of Son upon belief making ?"

36. *vonnas "æe Khodaavandæ Su kus chu*  
was-said-by-him-to-Him "O Lord He who is  
*zi bæ karæ Tas pyaʃh vishvaas ?*"  
that I may-do him upon belief ?"

37. *Yisuan dopus tse chuthan Su ruchmut,*  
By-Jesus was-said-to-him "by-thee is-by-thee-He He seen,  
*tə Yus tse səət' kalaam chu karaan Suii chu."*  
and Who thee with speech is making He-indeed is."

38. *təm' dopus "ae Khōdaarandə, bə chus yeetikaad*  
By-him was-said-to-him "O Lord, I am trust  
*anaan tə pyoos paran* (said for *peeran*).  
bring-ing, and he-fell-to-Him feet-at.

## THE STORY OF LAZARUS

John xi

1. *Laazar oos akh shekhas bemaar.*  
Lazarus was one man sick.
3. *tə təm'sənzau bejau snuzhas yi shech'*  
And him-of sisters-by was-sent-by-them-to-Him this message  
*zi "vuch, yemis Tsə chukh mohbath karaan, su chu bemaar".*  
that "Look, whom Thou art love doing, he is sick".
4. *Leekin Yisuan ron, yi buuzith, yi che nə mootəc*  
But by-Jesus it-was-said, this hearing, this is not death's  
*beməzrii, magar Khōdaaisənzi buzargii həndi khəstrə che, yuth tamiki*  
sickness but God-of greatness of sake is, as-that its  
*sababə yiyi Khōdaaisəndis Farzəndi sənz buzargii karanə.*  
cause-by may-come God-of Son of greatness made.
6. *Yeli təm' buuz zi Laazar chu bemaar, tath*  
When by-Him it-was-heard that Lazarus is sick, that  
*jaai yeti Su oos, dən dahan ruud beji.*  
place where He was two days He-stayed further.
7. *tau patə dopun tsaatən "yiyiuv, 3s'*  
That after it-was-said-by-Him disciples-to "come, we  
*gatshau beji Yahuudias andar."*  
may-go again Judea in."
8. *tsaatəu dopus "rən 33s' Yahuudii*  
By-the-disciples was-said-to-him "now were the-Jews  
*yatshaan Tse karanai sangsaar, tə Tsə chukh beji tot gatshaan?"*  
wishing Thee to-do-Thee stoning, and Thou art again there going?"

9. *Yisuan dyutukh javaab* "kyaa dohas chi nā  
By Jesus was-given-to-them answer "what for-day are not  
*baah saa-ath? kãāhai dōhāl' paki su chu nā khūūt khyevaan*  
twelve hours? whoever hy-day walks he is not stumhling eating,  
*tikyaaazi su chu yemi jahaanuk gaash vuchaan.*"  
because he is this world's light seeing."

10. *leekin kãāhai raatāl' paki su chu khūūt khyevaan,*  
but whoever hy-night walks he is stumhling eating,  
*tikyaaazi tamis manz che apigatō.*  
because him in is darkness.

11. *Tām' vapi yimā kalthā, tō tau patō*  
By-Him were-said these words, and that after  
*dopnakh zi* "soon doost Laazar chu shongmut,  
was-said-by-Him-to-them that "our friend Lazarus is asleep,  
*leekin Bō chus gatshaan zi su vuzanaavan.*"  
but I am going that him I-may-waken-him."

12. *tsaatau dopus hargaa shəngith chu, tō*  
By-disciples was-said-to-Him if asleep (he) is, then  
*bali.*  
he-will-get-well.

13. *Yisuan ron tām' sēndi mootōki baapath, leekin*  
By-Jesus was-said him of death's about, but  
*tsaatau kor khayaal nyōndri hōndi araamō baapath chu*  
by-disciples was-made thought sleep of rest concerning is,  
*vanaan.*  
speaking.

14. *tau patō vonunakh saaph zi* "Laazar  
That after was-said-by-Him-to-them plainly that "Lazarus  
*muud.*"  
died."

15. *tō Bō chus yath pyaṭh khōsh zi Bō oosus nō tati*  
and I am this upon glad that I was not there  
*yuth-zan toh' əmi khəztran kəriuv veshvaas, leekin*  
that-as-it-were you that sake may-make trust, but  
*yiyiuv əs'-yatshau tas nish.*  
come, let-us-go him near.

16. *ək' tsaafan beyen tsaafan dopun* "Yiyiuv,  
One disciple-by other disciples-to was-said-by-him "Come,  
*əs' ti gatshau, Yemis sət' marau."*  
we too let-us-go, This with let-us-die."

17. *tau patə sapun Yisuanas yith daryaaft zi tas*  
That after became to-Jesus having-come known that to-him  
*vət' tsoor doh kabri manz thəmətis.*  
came four days grave in having-been-placed.

19. *tə sethaa Yahuudii əs' Maarthaayi tə Maryami nish*  
And many Jews were Martba and Mary near  
*aamət' zi tihəndis bəzi səndi baapath karan timan maatampursii.*  
come, that their brother of about may-make to-them mourning.

20. *yaapni Maarthaai buuz zi Yisuu chn yivaan*  
When-indeed by-Martba was heard that Jesus is coming  
*Tas draai brəəph, leekin Maryam ruuz garas manz bihith.*  
to-Him she-went-out before, but Mary stayed house in seated.

21. *Maarthaai von "Tsə ai yeti aasahəəkh myoon booi*  
By-M. was-said "Thou if here hadst-been my brother  
*marihe nə,*  
bad-died not,

22. *leekin bə ches zaanaan zi yi-kēətshaa Tsə Khədaayes mangakh*  
but I am knowing that whatever Thou from-God shalt-ask  
*Khədaa diyi Tse."*  
God will-give Thee."

23. *Yisuan dopus "coon booi beyi sapani*  
By-Jesus was-said-to-her "thy brother again will-become  
*zində."*  
alive."

24. *dopnas "bə ches zaanaan zi kayaamtas*  
Was-said-by-her-to-Him "I am knowing that resurrection  
*manz patyimi dohə sapadi beyi zində."*  
in last day will-become again alive."

25. *Yisuan dopus "kayaamath tə zindgi chus*  
By-Jesus was-said-to-her "resurrection and life am

*Bə, yusakhaa Me pyaṭh yeetikaad chu anaan, agarci su mari, too*  
 I, whoever Me upon trust is bringing, though he may-die, yet  
*ti roozi zində,*  
 will-remain alive,

26. *tə yusakhaa chu zində ɨə Me pyaṭh yeetikaad chu anaan,*  
 and whoever is alive, and Me upon trust is bringing,  
*zaah mari nə, kyaa, tsə chekh yakiin karaan ?*  
 ever will-die not, what, thou art belief doing ?

27. *dapnas* "aavə, me chu yakiin zi Khodaai  
 'By-her-was-said-to-Him "yes, to-me is belief that God  
*sund Farzand Masihi, Yus chu dunyahas manz yivavun, Tsəii*  
 of Son Christ, Who is world in comer, Thou-indeed  
*chukh."*  
 art."

28. *sə gəyi yi vənith tə ləti-pəzɨh' dyutun*  
 She went this saying and quietly was-given-by-her  
*panəpi bepi Maryami naad tə dopnas zi*  
 own sister Mary-to call and was-said-by-her-to-her that  
*"Vəstaad chu aamut tə chuii naad divaan."*  
 "Teacher is come and to-thee-is call giving."

29. *təm' yaanii yi buuz jald vətsh tə Tas nish*  
 By-her when this was-heard quickly rose and Him near  
*aai*  
 she-came

30. *tə Yisuu oos nə rəpi bəstii manz rootmut, bəl'ki tath*  
 and Jesus was not yet village in arrived, but that  
*jaayi yeti Maarthaa ʒəs Təmis samkhani draaməts.*  
 place-in where Martha was Him to-meet gone-out.

31. *Yahuudii yim tas səəl' garas manz ʒəs' tə ʒəs' taslaa*  
 The-Jews who her with house in were and were comfort  
*divaan, yi vuchith zi Maryam vətsh jald tə nyebār draai,*  
 giving, this hearing that Mary arose quickly and out went,  
*yi khayaal karaan, gəyi tas patə patə, "khabar yi kabri pyaṭh*  
 this thought making, went her after after, "perhaps she grave upon  
*maa che vadani gatshaan ?*  
 not is to-weep going ?

32. *tə Maryam, yeli tath jaayi, yeti Yisuu oos aayi, tə su*  
 and Mary, when that place, where Jesus was come and He  
*vuchun, Təm' səndyən khəran pyaṭh peyith dopnas*  
 was-seen-by-her Him of feet on falling was-said-by-her-to  
*"Tə ai yeti aasahzəkh myoon booi marihe nə."*  
 Him "Thou if here hadst-been my brother would-have-died not."

33. *Yeli Yisuuan sə vəch zi vadaan che tə Yahuudii yim*  
 When by-Jesus she was-seen that weeping is and the-Jews who  
*tas səət' zəs' aamət' tim ti vadaan chi, dilə kipi' khyoon*  
 her with were come they also weeping are, heart in was-eaten-by-Him  
*aphsoos, tə koruu maatam.*  
 sorrow, and was-made-by-Him mourning.

34. *tə dopnakh "tohe kati thoovun*  
 and was-said-by-Him-to-them "by-you where was-placed  
*su?" Yimau dopus "Vələ tə vuch."*  
 he?" By-them was-said-to-Him "Come and see."

35. *Yisuuan wod.*  
 By-Jesus it-was-wept.

36. *Yahuudiau dop "Vuchiuv, tas kyuth mohbath*  
 By-Jews was-said "Look, to-him how-much love  
*oos karaan."*  
 He-was doing."

37. *leekin bəzzyau dop timau manzə "kyaa yi*  
 But by-some was-said them from-among "what this  
*mohonyuv, yem' zə' sənzə zch' mutsraavi, hyokun nə*  
 man, by-whom blind of eyes were-opened, could-He not  
*kəriṭh zi su nə marihe ti?"*  
 do that he not should-die also?"

38. *tau putə aau Yisuu, dilas manz aphsoos khyeraan, kabari*  
 That after came Jesus, heart in sorrow eating, grave  
*pyaṭh; sə zəs aḥh gəph, tath pyaṭh zəsəkh aḥh kəp thəzməts.*  
 upon; it was one cave, it upon was-by-them one stone placed.

39. *Yisuuan dop "kəp tuliuv". Maarthaayi mōrdə sənzi*  
 By-Jesus was-said "stone lift". By-Martha dead of

*beni dopus "amis chu vaji phakh vathaana,*  
 sister-hy was-said-to-Him "To-him is now smell rising,  
*tikyaazi amis gzyi tsoor dsh."*  
 because to-him weat four days."

40. *dopnas kyaa Me dopni*  
 Was-said-by-Him-to-her what hy-Me was-said-to-thee  
*naa zi "tsa ai yakiin karakh ta Khadaai sund jalaal vuchakh?"*  
 not that "thou if helief wilt-make thou God of glory wilt-see?"

41. *timau tej sa kzy, ta Yisuan vuch*  
 By-them was-lifted that stoae and hy-Jesus was-looked  
*hyzkun ta dopun "ai Maali Ba chus Coon shukar*  
 upwards and was-said-hy-Him "O Father I am Thy thanks  
*karaan zi Tse chui Myoon buuzmut;*  
 making that by-Thee is-to-Thee My (word) heard;

42. *Me oos moolum zi Tsa chukh hameesha Myoon*  
 To-Me was known that Thou art always mine  
*boozaan, leekin yiman lunkan hendi sababa yim apzar'*  
 heariag, hut those people of cause who on-that-side  
*yapzar' chi vopani Me dop yi yuth yim yakiin karan*  
 on-this-side are standing by-Me was-said this that they belief may-make  
*zi Tse Ba chusath suuzmut."*  
 that by-Thee I am-hy-Thee heard."

43. *ta yi vsnith karan bsd avaa zi "ai*  
 And this saying was-made-by-him hig voice that "O  
*Laaara nyeban neer."*  
 Lazarus, out come-out."

44. *ta su yus mutumut oos, kafnas saal' atha ta khur band*  
 And he who dead was, cloth with haads aad feet shut  
*ssith, draau nyeban, ta tam sund buth oos daji saal'*  
 having-been, came-out out, and him of mouth was cloths with  
*vsnith ta Yisuan dopukh "musrius ta galshana*  
 wrapped and by-Jesus was-said-to-them "loose-him and to-go  
*diyuus."*  
 grant-him."

# PART IV VOCABULARY

- a; final -a of *Man.* and *Dict.* is pronounced ə.
- aab* (m.) water, (dat.) *aabas*.
- aae*, *ai*, *aaye*, *aayi*; see *yun*.
- aagə* (m.) master, (dat.) *aagas*.
- aagur* (m.) source.
- aahan* yes.
- aagyaa* (f.) command, (pl.) *aagyaai*.
- aamut*, *aaməts*; see *yun*.
- aapərun*, *aaprun* feed, (fut.) *aapri*; (past) *aapur*, (pl.) *aapər*, (f.) *aapər*, (pl.) *aapri*; (pa. p.) *aap-urmut*, -*ərmət*, -*ərməts*.
- aas* = *aau* + *s* came for him.
- aasun* be, (conj. pte.) *əsith*; *aasaan* being, *aasi* will be, *aasim* will be for me, *aasinaa* will there not be?
- aau*; see *yun*.
- aavaaz*, *aavaaj*; see *avaaz*.
- adə* then, in that case.
- ai*, *ae* (interj.) O!
- ai* if, -ever; *kāāhai* whoever.
- akh* one, (dat.) *əkis*, (ab.) *aki*, (ag.) *ək*'.
- akhua* a certain.
- akyum* first, (deed., p. 18).
- ami*, see *əmis* (deed., p. 20).
- and* (m.) edge; *ənd*', *əndyen* (adv.) round.
- andar* inside, *əndrə* from inside.
- anun* bring (conj. pte.), *ənith*; *anoon* = *anau* + *n* we will bring him, *ən'hai* = *ənikh* were brought by them, *ənei* they (f.) were brought to thee, *onun* was brought by him.
- ərigatə* (f.) darkness, rest of sg. *ərigatī*.
- əpəər*' on or from far side.
- aphsoos*, *aphsuus* (m.) sorrow.
- apuz* false, untrue; see *poz*.
- asi*; see *bə* (deed., p. 19).
- asmaan* (m.) sky, (gen.) *asmaanuk*.
- asund* = *əm'sund* (deed., p. 20).
- ati* there.
- atsun* enter, (fut.) *atsə*, (past) *təaun*; (pl., f. sg. and pl.) *təae*.
- avaaz*, *avaaj* (f.) voice.
- avai*, emph. of *avə*, ab. of *ath*, that; (p. 20).
- azarvun* (m., adj.) jealousy, jealous.
- baaj* (m.) tribute.
- baapath*, concerning.
- baarən*' two full brothers.
- baasun* seem, occur to mind, (past) *baaseu*, *baasyou*; *baasyoos* seemed to him, (pa. p.) *baasyoomut*, (f.) -*yecməts*.
- baatsan*, *baatsau*; see *bəəts*.
- baai*, *baayi* (f.) lady, (dat., ab., ag. same).
- baakii*, *baakəi*, *baakəii* moreover; (adj.) remaining, the rest of.
- bacə* (m.) young one, (pl.) *baci*.
- badan* (m.) body, (dat.) *badanas*.
- badə* very, great.
- bagal* (m.) armpit, side, (ab.) *baglə*.
- Bagvaan* (m.) God, (ag.) *Bagvaanan*.
- bajun* (v. int.) sound, strike, (fut.) *baji*, *bajan*; (past) *bajyou*, (pl., f. sg. and pl.) *bajyeyi*; *bajnas* (dat. of *bajun*); (pa. p.) *bajyoomut*, (f.) -*yecməts*.
- bakhtaavaar* rich.
- balun* get well, (fut.) *bali*; conjug. like *bajun*.



- banaavun* make, (impv.) *banaan*,  
 (past) *banoov*, *banoou*, (pl.)  
*ba-nəzv'*, (f.) *-nəzv*; (f. pl.) *-naavi*,  
 (pa. p.) *ba-nooumūt*, *-nəzv'mət'*,  
*-nəzvməts*, *-naavimətsə*; *banoo-*  
*run* was made by him.  
*banduukh* (m.) gun.  
*banun* he made (pr. pte.) *banaan*,  
 (fut.) *bani*; conjug. like *bajun*.  
*bar* (m.) door.  
*baraayi* for the sake of.  
*baraadari* (f.) people of same caste,  
 (all sg. and nom. pl. do.)  
*barch* (f.) spear, (rest of sg., nom.  
 pl.) *barchi*.  
*barkhilaaf* against, contrary to.  
*barun* fill, (past) *bor*; *borun* he  
 was filled by him, *berən* she  
 do.; *barihe*, 3rd sg. past cond.;  
*barun* is conj. like *karun*, pp. 22-4.  
*bastə* (f.) skin, (rest of sg.) *basti*;  
 (nom. pl.) *bastə*.  
*Baṭ* name of caste.  
*baṭə* (m.) Brahman, pandit.  
*behun* sit, *bihūh* seated, (impv.)  
*beh*, (pl.) *bihū*; (past) *byuūh*;  
 (pl.) *biūh'*, (f. sg.) *biūh*; (f. pl.)  
*biūchi*; (pa. p.) *byuūhmūt*, *biūh'-*  
*mət'*, *biūhməts*, *biūchinətsə*.  
*bedaar* awake.  
*beechn* beg, (pr. pte.) *beechnaan*.  
*bemaar* ill.  
*brmzər'* (f.) illness.  
*beyi* (f.) sister, (rest of sg.) do., (nom.  
 pl.) do., (dat.) *beyen*, (ab.) *beyau*.  
*betaphəzi* (f.) unfaithfulness.  
*beyi* again, further.  
*beyis*, *beyen*, *beyau*; see *byuakh*.  
*bə* I (decl., p. 19), *bəi* I indeed.  
*bəzg'* at the time of.  
*bəzgraavun* cause to be divided;  
 (past) *bəzgroou*, conjug. like  
*banaavun*.  
*bəzgrəun*, *bəzgrun*, distribute,  
 divide *bəzgrith* having divided,  
 (past) *bəzgur*, (pa. p.) *bəzgurmūt*;  
 conjug. like *aapərun*.  
*bəzlig* adult, grown up.  
*bəzsh*; see *bol*.  
*bəzshandə* (m.) inhabitant, (dat.)  
*bəzshandas*.  
*bəzts* (m. pl.) family members,  
 (dat.) *baatsan*, (ab.) *baatsau*.  
*bəz* (adj. pl.) some; (pron. pl.)  
 some people, (ab.) *bəzrau*.  
*bə'kə* on the contrary, but rather.  
*bəstii* (f.) village.  
*biinaa* able to see.  
*boḍ*, *bəḍ'*, *bəḍ*, *bəji* big, (decl.,  
 p. 17).  
*bolbresh* chirping of birds.  
*booi* (m.) brother, (pl.) *bəzi*.  
*boor* (m.) load.  
*boozun* hear, understand, (passive)  
 be visible, (pr. pte.) *boozaan*;  
*buuzith* having heard; (past)  
*buuz*, (pl.) *buuz'*, (f.) *buuz*;  
 (pl.) *boozə*, *buuzun* he under-  
 stood it (m.), *boozen* he under-  
 stood them (f.); (pa. pte.)  
*buuzmūt*, *buuz'mət'*, *buuzməts*,  
*boozəmətsə*.  
*bəchi* (f.) hunger, (rest of sg.) do.  
*bən* downwards.  
*Bəṭə* a Tibetan.  
*brūh*, *brūh* in front.  
*broor*, *broor* eat, (decl., p. 15),  
 (f.) *brəzr*, *brəzr* (decl., p. 16).  
*buḍə*, *buḍə* (m.) old man, (pl.)  
*bəḍə* (first vowel of pl. is betw.  
 ə and u), (ag.) *buḍan*; (f. sg.)  
*buḍ*, (pl.) *buji*.  
*bus* (m.) mouthful.  
*buth* (m.) face, (dat.) *buthis*.  
*buul'* (f.) speech, language.  
*buuy* (f.) chenar tree (*Platanus*  
*orientalis*), (ab.) *booyau*.  
*buzargii* (f.) greatness, honour.  
*byaakh* other, another, (dat.)  
*beyis*; (dat. pl.) *beyen*, (ab.)  
*beyau*.  
*caalaan* (m.) invoice, waybill.  
*chaa* = *chu* + *aa* to mark question.

*chalun* wash, (past) *chol*.

*chu* is (conj., p. 21), *chus* he is (*ches* she is) to him or her, *chikh* they are to them, *chunakh* by him for them, *chuthan vuchmut* he is by thee seen (Jn. ix, 37), *chusath* am by thee (Jn. xi, 42); *chuii*, (a) emph. of *chu*, (b) *chu* w. 2 sg. suff.

*chuh* sound to make horse go.

*ciirun* squeeze out (fut.) *ciira*, (past) *cyuur*, (pl.) *ciir'*, (f.) *ciir*, (pl.) *ciiri*; (pa. p.) *cyourmut*, *ciir'mot'*, *ciirmots*, *ciirimotsə*.

*cith'* (f.) letter, etc.

*con* drink, (pr. ptc.) *ceraan*; *ceth* having drunk, (past) *coou*, (pl., f. sg. and pl.) *ceei*, *cei*; *ceyen* = *cei* + *n* it (fem.) was drunk by him; (past cond.) *ceyihe*, (fut.) *cemə*.

*coon* thy, (pl.) *cəən'*, almost identical in sound with f. *cəən*; (pl.) *caəni*.

*daam* (m.) a puff or in-draw in smoking.

*daanaa* wise.

*daəni* (m.) rice, (dat.) *daənes*, (pl.) *daəni*.

*dackun* right (not left), (ab.) *dackini*.

*dagaa* (f.) deceit.

*daliil* (f.) story, *daliilaa* a story.

*danə* (m.) wealth, (gen.) *danuk*.

*dapun* say, (pr. ptc.) *dapaan*; *dapith* having said, (fut.) *dapə*, (past) *dop*, *dopun* he or she said, *dopnas* do. to him, her, *dopnakh* do. to them; *dop* with pl. m. obj. is *dəp'*, (f. sg. obj.) *dəp*; (f. pl.) *dapi*; *dopuii* said to thee, *dopukh* they said, *dophas* do. to him, her; *dophakh* do. to them; conjug. like *karun*.

*darvaazə* (m.) door.

*dazun* (v. int.) burn, (pr. ptc.

*dazaan*, (past) *dod*, *dəul'*, *dəz*,

*dazi*, (pa. p.) *dodmut*, etc.

*del* (m.) husk, rind, skin, (ab. pl.) *delau*.

*dəh* (m.) smoke, (ab.) *dəhə*.

*dənun* shake out. (past) *dun*, (pl.) *dən'*, (f.) *dəni* (pl.) *dəni*; conjug. like *kənun*.

*dəən* (m.) pomegranate.

*dəər* (f.) window.

*dəki* buttermilk.

*dil* (m.) heart, (decl.) like *naag*, (p. 15).

*diluas* (m.) consolation.

*dob*, *dəb* (m.) hole, (ab.) *dobə*.

*dood* (m.) pain.

*doorun* run, (pr. ptc.) *dooraan*; *duurith* having run.

*doost* (m.) friend, (dat. pl.) *doostan*.

*dəb* (m.) washerman, (dat.) *dəbis*.

*dəd* (m.) milk.

*dəh* (m.) day, (ab.) *dəhə*, (dat. pl.) *dəhan*; *dəhə*, *dəho* by day, *prath dəhə* every day, *dəhəl'* by day.

*dəmbizh*, *dəmbij* (f.) erupper.

*dən*, *dəni*, *dəyan*, *dənərai*; see *zəh*.

*dəyum* second, (f) *dəyim* (decl., p. 18).

*draag* (m.) famine.

*draau*; see *neerun*.

*drii* (f.) vow.

*drog* costly, dear, (f.) *droj* (o unrounded), (pl.) *drog'*; (f.) *drəji*.

*dunyaah* (m.) world, (dat.) *dun-yaahas*.

*duur* far, distant, (emph.) *duurii*.

*duush* (m.) fault, (dat.) *duushes*, (ab.) *duushi*, (pl.) *duush*.

*dyun* give, (pr. ptc.) *dicaan*; *dyith* having given, (inf. pl.) *din'*, (f.) *dijn*, (pl.) *dijni*; (inv.) *dih*; *dikk* give them, *diguus* give

- him, (fut.) *dima*, *dikh*, *diyi*, etc.;  
 (past) *dyut*, (pl.) *dūt'*, (f.)  
*dits*, (pl.) *ditsə*; *dyutun* he, she  
 gave; *dyututh* thou gavest,  
*dyutukh* they gave, *dyutnas*  
 he, she gave to him, her;  
*dīt'nas*, do. with pl. obj.;  
 (pa. p.) *dyutmut*, *dīt'mət'*,  
*ditsməts*, *ditsəmətsə*; *ditsəs* she  
 was given to him, her; *ditsen*  
 they, (f.) were given by him, her;  
*dyutmut* given, (f.) *ditsməts*.
- ḍaakh* (m.) letter-post, (dat.)  
*daakas*.
- ḍab* (f.) balcony, (dat.) *ḍabi*.
- ḍeərə* (m.) tent, lodging-place,  
 (dat.) *ḍeeras*.
- ḍecshun* see, (past.) *ḍyuuṭh*; *ḍyuu-*  
*ṭhum* I saw, *ḍyuuṭhmai* I in-  
 deed saw, pa. p. *ḍyuuṭhmut*; past  
 and pa. p. conj. like *behun* sit  
 exe. f. pl. *ḍecchi* and *ḍecchi-*  
*mətsə*.
- ḍaḍraavun* harass, waste; past,  
*ḍaḍroov*.
- ḍuun* (m.) walnut.
- ṣch'* (f.) eye, (rest of sg.) *ṣch'*,  
 (nom. pl.) do., (dat.) *ṣchen*.
- ṣdraavun* moisten, *ṣdrəvith* having  
 moistened, (past) *ṣdroov*, (f.)  
*ṣdrəv* she was wet, *ṣdrəvən*  
 do. by him; conjug. like  
*baaavun*.
- ṣdrun* be wet, get wet, (fut.)  
*ṣdri*, (past) *ṣdreu*, *ṣdrau*.
- ṣḍ* (m.) fault.
- ṣḍraavun* (v. tr.) mix, (past)  
*ṣḍroov*.
- ṣḍərun*, *ṣḍrun*, (v. tr.) mix,  
 (past) *ṣḍur*, (pa. p.) *ṣḍurmut*,  
 conjug. like *aapərun*.
- ṣḥyim*, (adj.) learned.
- ṣṛ* (f.) awl.
- ṣṛuu* (m.) desire.
- ṣṣ* (m.) mouth, (dat.) *ṣṣas*, (ah.)  
*ṣṣṣ*.
- ṣṣəs* she was to him, *ṣṣis* they  
 were to him; see *aasun*.
- ṣṭhə-vuhur* eight years old.
- ṣmis*, *ṣm'*, *deel*, p. 20.
- ṣmi*, *emph.* of *ṣm'*.
- ṣmisəi*, *emph.* of *ṣmis*.
- ṣn'*, *ṣṇ*; see *on* and *anun*.
- ṣndrə*; see *andar*.
- ṣnz* (m.) goose.
- ṣt'* there, *emph.* *ṣtithəi*, *ṣt'ithəi*.
- ṣth'*, *emph.* of *ath*; (*deel*, p. 20).
- fariisii* (m.) Pharisee, (pl.) do.,  
 (dat.) *fariisən*, (ab.) *fariisyan*.
- farzand* (m.) son, (dat.) *farzəndis*.
- fəṣṣil* learned, more than sufficient.
- fəṣṣidə*, *fəṣṣidə* (m.) advantage,  
 profit.
- gaad* (f.) fish.
- gaam* (m.) village, (dat.) *gaamas*,  
 (pl.) *gaam*, (dat.) *gaaman*, (gen.  
 sg.) *gaamuk*; *gaaməci*, f. sg.  
 obl. of *gaamuk*.
- gaasa* (m.) grass.
- gaash* (m.) light, daylight, dawn.
- gaatūl* clever, (pl.) *gaatəl'*, (f.)  
*gaatəj*; like *vəzul*, *deel*, p. 17.
- gaau*, *gaav* (f.), *eow*; *deel*, p. 16.
- gabar*, pl. of *gəbur*, son.
- gagur* (m.) rat, (f.) *gagər*.
- gamgiinii* (f.) sorrowfulness.
- gand* (m.) knot, (pl.) *gənd'*.
- gəndun* tie, knot, (past) *gənd*, (pl.)  
*gənd'*, (f.) *gənd*, (pl.) *ganji*;  
 (pa. p.) *gəndmut*, *gənd'mət'*,  
*gəndməts*, *ganjimətsə*.
- gara* (m.) house; *deel*. like *athə*,  
 p.
- garun*, *gadun*, *garun* carve,  
 fashion, (past) *gor*, (pl.) *gər'*,  
 (f.) *gər*; (pl.) *gari*; (*r*, *ḍ*, *r*  
 throughout); conj. like *karun*.
- gatshun* go, (pr. pte.) *gatshaan*,  
*gatshith* having gone, (fut.)  
*gatshə*, (past) *gau*, (pl.) *gəi*,  
 (f.) *ga-i*, (pl.) *gayi* (these last

- three words are almost identical); (pa. ptc.) *goomut*; (pl.) *gəzmət'*, (f.) *gəzməts*, (pl.) *gəzmətsə*.
- gaushun* be proper, ought; forms as for *gatshun* go, except past *gotsh*, (pl.) *gatsh'*, (f.) *gatsh*, (pl.) *gatshi*.
- ged*, *gyəd*, (f.) handful of grass; (pl.) *geji*.
- gevon*, *gyevon* sing, *gevanuk* of singing, (f.) *gevnac*, *gevanac*, (ab.) *gevni*, *gyauni*.
- gəhun* grind, (pr. ptc.) *gəhaan*, (impv.) *gəh*, (fut.) *gəhə*, (past) *guh*; conj. like *tsəhun*.
- gərgər* (m.) sound of whirling machine or flowing water.
- gəb* (f.) sheep (decl., p. 16).
- gəzb* absent, invisible.
- gəzəl'* (f.) carriage.
- gəzən* harlot, (pl.) *gaəni*, (dat.) *gaənen*.
- gəzraan* unknown, unintelligent.
- gənzərun*, *gənzrun* count, consider, (pr. ptc.) *gənzraan*, (past) *gənzur*, (pa. p.) *gənzurmut*; conj. like *aapərun*.
- gər*, *gər*, (f.) clock, watch; rest of sg. and nom. pl. *gari* (village dial. *r*).
- gob* heavy, (dat.) *gəbis*, (pl.) *gob'*, (f.) *gob*; pl. *gəb*: the o of m. pl. and f. sg. tends towards ə.
- gəd* (m.) beginning, (ab.) *gədə* at first.
- gədyi* at first.
- gədyuk* (adj.) first (decl., p. 18); emph. *gədyukui*.
- gəlaam* (m.) slave, (ag. sg. dat. pl.) *gəlaaman*, (voc. sg. nom. pl.) *gəlaam*, (gen.) *gəluamsund*.
- gənaah* (m.) sin.
- gənaagaar* (m.) sinner.
- gəph* (f.) cave, (pl.) *gəphi*.
- grand* (f.) a counting, (pl.) *grənz*.
- gruust* (m.) farmer, (dat.) *gruustis*.
- gudoom* (m.) tethering rope.
- gudurun*, *gudarun*, *gudrun* happen, (past) *gudur*; conj. like *aapərun*.
- gur*, *gur* (m.) horse (*r* in vill. dial.), (dat.) *guris*, (ab.) *guri*, (ag. sg. nom. pl.) *gur'*. See next.
- gur* (f.) mare (decl., p. 16). (*r* in vill. dial.) The *u* in *gur'* and f. *gur* tends towards ə.
- guur* (m.) cowherd.
- haal* (m.) condition, state.
- haaputh* (m.) bear, (ag.) *haapatan*.
- haavun* show, (fut.) *haava*, (past) *hoov*, (pl.) *heev'*, (f. sg.) *həzv*: (pl.) *haavi*; (past w. 2 pl. ag. suff.) *hoovvə həzv'və*, *həzvəvə*, *haavivə*; conj. like *traarun*.
- hakh* (m.) lit. truth, *hakus andar* concerning.
- hameeshə* always.
- hamsaayi* (m.) neighbour, (ab. pl.) *hamsaayau*.
- han* diminutive suffix, *həpi həpi* in pieces.
- hargaaah*, *haargaahai* if.
- hath* hundred.
- hechun* learn, (inv.) *hech*, (fut.) *hechə*, (past) *hyoch*, (pl.) *hech'*, (f. sg.) *hyəch*, (pl.) *hechi*; (pa. p.) *hyochmut*, *hech'mət'*, *hyəchməts*, *hechimətsə*.
- hekun* be able, gen. impersonal, (pr. ptc.) *hekaan*, (past) *hyok*, (pl.) *hyek'*, (f.) *hyəc*, (pl.) *heci*; past w. 3 sg. suff. *hyokun*.
- hənz*, fem. of *hund* (decl., p. 17).
- həzn*, suff. meaning small.
- həzəz* (m.) boatman, (pl.) do.
- hət* (f.) bit of wood (decl., p. 16).
- hoosh* (m.) intelligence, consciousness.
- hooz* (m.) pool, tank, (dat.) *hoozas*.
- host* (m.) elephant.
- hoʔ* (m.) throat (decl., p. 15).
- hots* (m.) forearm.

- hukum* (m.) command, (ab.) *hukmə*.  
*humis*, dat. of *huh* (decl., p. 20).  
*hund* of; decl. like *sund*, p. 17.  
*huri huri* noise to make horse go on.  
*huun* (m.) dog (decl., p. 15).  
*hyæ*; see *hekun*.  
*hyon* take, begin, *hyeth* having taken, (past) *hyot*, (pl.) *hyet'*, (f.) *hyats*, (pl.) *hyetsə*; *hyotun* he, she took it; *hyatsən*, do. took it (f.); *hyetsnas*, f. pl. past, w. 3 sg. ag. suff. and 3 sg. gen. or dat. suff.; (pa. p.) *hyotmut*, *hyet'mət'*, *hyatsməts*, *hyetsəmətsə*.  
*hyor*, *hyur* upwards; *hyorkun*, *hyærkun* do. (Vill. dial. r.)  
*hyuh* (suff.) like, (dat.) *lihīs*, (pl.) *hih'*.  
*jaai*, *jaayi* (f.) place; rest of sg. do.  
*jaan* good, excellent.  
*jaanaavaar* (m.) bird, (dat. pl.) *jaanaavaaran*.  
*jalaan* (m.) world, (gen.) *jahaanuk*, (dat.) *jahaanas*.  
*jalaal* (m.) glory.  
*jamə karun* collect.  
*jangal* (m.) jungle, etc., (dat.) *jangulas*.  
*javaab* (m.) answer.  
*joorə* (m.) pair, *jooraa* one pair (r in villages).  
*joosh* (m.) enthusiasm, earnestness.  
*juumpher* (f.); see *zhompri*.  
*kaah* (f.) 11th lunar day, (pl.) *kəəsh*.  
*kāāh*, anyone, someone (decl., p. 21); *kāāhai* whoever.  
*kaakaz*, *kaakad* (m.) paper.  
*kaakh* (m.) father, especially in address.  
*kaal* (m.) time, w. indef. art. *kāalaa*.  
*kaangər* (f.) portable earthen brazier; rest of sg. and nom. pl. *kaangri*.  
*kaar* (m.) work.  
*kaarun*, *kaarun* (r in village dial.); v. tr. boil, (past) *koor*, (f.) *kəər*.  
*kabar* (f.) grave, tomb; rest of sg. nom. pl. *kabri*.  
*kaḍun* take or put out, (pr. pte.) *kāḍaan*, (past) *koḍ*, (pl.) *kəḍ'*, (f.) *kəḍ*, (pl.) *kəji*; *koḍun* he, she ejected it, (m.) *koḍnas* do. for him, her; *kəḍən* he, she ejected it, (f.); *kəḍnas* do. for him, her; *kajakh*, *kajekh* they ejected them (f.); (pa. pte.) *koḍmut*, (pl.) *kəḍmət'*, (f.) *kəḍməts*, (pl.) *kajimətsə*.  
*kafun*, *kaphan* (m.) burial garment, (dat.) *kafnas*.  
*kalaam* (m.) word, speech.  
*kalə* (m.) head, (ab.) do.  
*kan* (m.) ear.  
*kani*, *kayī*; see *kuni*.  
*kar* when?  
*karun* do; conj., pp. 22-4; *karhas* thou wilt make for him, her; *karnai* they will make for thee, *kər'nas* he, she, did them for him, her; *kərhai* they did it (f.) for thee, *kər'than* peculiar form of *kərith* having done.  
*kasam* (m.) oath.  
*kashiir* (f.) Kashmir, Srinagar.  
*kasun* fry, (fut.) *kasə*; conj. like *karun*; (past) *kos*, (pl.) *kəs'*, (f.) *kəs*, (pl.) *kasə*.  
*kath* (f.) word, etc. (decl., p. 16).  
*kaṭh* (m.) ram (decl., p. 15).  
*katun* spin, (past) *koṭ*, (pl.) *kəṭ'* (f.) *kəṭs*, (pl.) *kəṭsə*; (pa. p.) *koṭmut*, *kəṭmət'*, *kəṭsməts*, *kəṭsmətsə*.  
*kēēh*, *kēētshaah* something, etc. (decl., p. 21).

- kəəd'* (m.) prisoner (decl., p. 15).  
*kən* (m.) foundation.  
*kənun* sell, (pr. pte.) *kənaan*,  
 (imv.) *kən*, (fut.) *kənə*; *kəuhan*  
 thou wilt sell it; (past) *kun*,  
 (pl.) *kən'*, (f.) *kəp*, (pl.) *kəpi*;  
 (pa. pte.) *kənmūt*, (pl.)  
*kən'mət'*; (f.) *kəpməts*, (pl.)  
*kəpmətsə*; *kənhən* he would  
 have sold it.  
*kərkər* (m.) sound of creaking.  
*kətsun* to wet, (imv.) *kəts*, (fut.)  
*kətsə*, (past) *kuts*, (pl.) *kəts'*,  
 (f.) *kəts*, (pl.) *kətsə*; conj.  
 like *tsəhun*.  
*kəzfi* sufficient.  
*kəz'kyeth* on the day after to-  
 morrow.  
*kəzm* (f.) work (decl., p. 16).  
*kəzshur*, *kəzshur* (m.) Kashmiri  
 (man or language), (pl.) *kəzshir'*;  
 (f.) *kəzshir* K. woman.  
*kəzsi*; see *kāāh*, *kēēh* (decl., p. 21).  
*kəzth* (f.) stalk, (pl.) *kaachi*.  
*kəz'* (m.) a Qazi; decl. like  
*kəəd'*, p. 15.  
*kəp* (f.) stone (decl., p. 16).  
*kəsə* (m.) narrative, story, (dat.)  
*kəsas*.  
*khaar* (f.) a measure; rest of  
 sg., nom. pl. *khəər*.  
*khaaskar* especially.  
*khabar* (f.) news, information.  
*khafə* angry.  
*khar* (m.) ass, (dat.) *kharas*.  
*kharcaarun* spend, (past) *kharcoov*.  
 conj. like *banaavun*.  
*kharəc karun* spend.  
*khason* ascend, (past) *khot*, (pl.)  
*khat'*, (f.) *khəts*, (pl.) *khətsə*;  
 (pa. pte.) *khotmūt*; (pl.)  
*khat'mət'*; (f.) *khətsməts*; (pl.)  
*khətsmətsə*; *khəsnati*, emph.  
 of inf. ab.  
*khath* (m.) letter, (dat.) *khatas*.  
*khayaal* (m.) thought, (ab.)  
*khayaala*.  
*khədmath*, *khəzmath* (f.) service.  
*kheet*, *khiit'* (f.) field; rest of sg.,  
 nom. pl. *kheeti*, *khiiti*; (dat.  
 pl.) *kheetan*, *khiitan*.  
*khənzun* pluck hair, (imv.) *khənz*,  
 (fut.) *khənzə*; conj. like *tsəhun*;  
 (past) *khunz*, (pl.) *khənz'*, (f.)  
*khənz*, (pl.) *khənzə*.  
*khəzlik* (m.) Creator, (ag.)  
*khəzlikan*.  
*khəər* (m.) well-being.  
*khəəri* ejected.  
*khəztrə*, *khəztran* for the sake of.  
*khiit'*; see *kheet*.  
*khəvur* left, not right.  
*khoof* (m.) fear, (ab.) *khoofə*.  
*khootsun* fear, (past) *khuuts*, (pl.)  
*khuuts'*, (f.) *khuuts*, (pl.)  
*khootsə*; for vowel *uu* see p. 10.  
 (pa. p.) *khuu-tsmūt-ts'mət'*  
*-tsməts*, *khootsəmətsə*.  
*khəf* not genuine (coin), deceitful.  
*Khədaa* (m.) God, (dat.)  
*Khədaayes*, (ab.) *Khədaayen*.  
*khədaarand* (m.) lord, sir, (dat.)  
*khədaarandas*, (voc.) *khədaar-*  
*andə*.  
*khər* (m.) hoof, (dat. pl.) *khəran*.  
*khəsh* happy.  
*khəshii* (f.) pleasure.  
*khyon* eat, (pr. pte.) *khyeraan*;  
*khyeth* having eaten, (fut.)  
*khyemə*, (past) *kheu*, *khyau*,  
 (pl.) *khyei*, (f.) *khei*, (pl.)  
*kheyi*; these last three almost  
 identical; *y* in *khe* may be  
 omitted or inserted; (pa. p.)  
*khyomūt*, *khei-mət'*, *-məts*,  
*-mətsə*.  
*khur*, = *khər*.  
*khūūt* (m.) a stumbling, stumbling  
 block.  
*kinə* or.  
*kin*, *kin'* in direction of.  
*konq* (m.) thorn, (pl.) *kənd'*.  
*kooci* (f.) lane in town.  
*koonə* why not?

*kooth* (m.) coat.  
*kor, kor* (m.) bracelet, (dat.) *kəris*,  
 (ah) *kari*; (pl.) *kər'*, (dat.)  
*karyen*, (ab.) *karyau*; (vill. dial.  
*r*).

*kəlai* (f.) wife; rest of sg., nom. pl.  
*kəlyi*, (dat. pl.) *kəlyen*, (ab. ag.)  
*kəlyau*.

*kətsk* (f.) hag, (pl.) *kətskə*.

*kraal* (m.) potter, (ag.) *kraalan*.

*krakh* (f.) noise, (pl.) *krakə*.

*kun* towards.

*kun* only one, (emph.) *kunui*.

*kuni, kuni* at all, in any case;  
*kuni kani, kuni kani* in any  
 way; see also *kēēh* (decl., p. 21).

*kus* who? (decl., p. 20).

*kut* whither?

*kuur, kuur* (f.) girl; rest of sg.,  
 nom. pl. *koori*; (dat. pl.) *kooryen*,  
 (ab. ag.) *kooryau* (*r* in villages).

*kūūs* small, (ag. sg., nom. pl.) *kēēs'*.

*kuut* how much or many? (dat.)  
*kətyis*, (ab.) *kəti*; (ag.) *kəat'*;  
 (nom. pl.) *do.*, (dat.) *kətyen*,  
 (ab. ag.) *kətyau*; (f.) *kəəts*,  
 (dat. ab. ag.) *kəətsi*, (pl.) *kəətsə*.

*kyaa, kyaa* what?

*kyaaamath* (m.) resurrection, day  
 of judgment, (dat.) *kyaaamatas*.

*kyaaazi, kyaaazi* why?

*kyiith pəəth', kyiithə pəəth'* how?

*kyom* (m.) worm.

*kyut* for, (fem.) *kyiits, kits*.

*kyiuth* what kind of, Urdu *kaisā*,  
 (dat.) *kithis*, (ab.) *kithi*, (ag.  
 sg., nom. pl.) *kith'*, (f.) *kitsh*;  
 (pl.) *kitshə*.

*laagun* (v. tr.) attach, (pr. ptc.)  
*laagaan*, (past) *loog*, (pl.)  
*ləəg'*, (f.) *ləəzi*, (pl.) *laəzi*; (pa. p.)  
*loogmut*, etc.

*laakam* (m.) bridle.

*laal* (f.) saliva.

*laarun, laarun* run, (pr. ptc.)  
*laaraan*; vill. dial. *r*.

*laarun, laarun* come in contact  
 with, touch, (pa. ptc.) *laar*  
*-yoomut*, *-yeemət'*, *-yeeməts*,  
*-yeemətsə*, (*r* in vill. dial.).

*laayun* strike, heat, (past) *looī*,  
 (pl.) *ləəzi*, (f.) *ləəzi*; (pl.) *laəzi*,  
 (pa. p.) *looimut, ləəzi-mət'*, *-məts*,  
*laəzimətsə*; *looyunas* he hit  
 him; *ləəyon* he hit her.

*labun* obtain, *ləbith* having found,  
 (emph.) *ləbithəi*, (past) *lob*, (pl.)  
*ləb'*, (f.) *ləb*, (pl.) *labi*; *lobun*  
 he found; conj. like *karun*.

*ladun* send, load, (past) *lod*, (pl.)  
*ləd'*, (f.) *ləz*, (pl.) *ləzə*; (pa. p.)  
*lodmut, ləd'mət*, *ləzməts*, *ləzi-*  
*mətsə*; *lodun* he, she loaded;  
*lazakh* they loaded them (f.).

*lagun* be attached, (pr. ptc.)  
*lagaan*, (past) *log*, (pl.) *ləg'*, (f.)  
*ləj*, (pl.) *laji*; *ləjəs* it (f.),  
 attached to him; (pa. ptc.)  
*logmut*, (pl.) *ləg'mət'*, (f.) *ləj-*  
*məts*, *ləjimətsə*.

*laganaavun* attach, (pr. ptc.) *laga-*  
*naavaan*; conj. like *banaavun*.

*lamun* drag, (pr. ptc.) *lamaan*,  
 (past) *lom*; conj. like *karun*.

*Landan* (m.) London, (ab.)  
*landanə*.

*lafaz, laphaz* (m.) word.

*langun* walk lame, (pr. ptc.)  
*langaan*.

*lath* (f.) foot of large quadruped,  
 (pl.) *lata*, (dat.) *latan*; *latə dipi*  
 kick.

*latk* (f.) time, as *treyimi latī* at  
 the third time.

*lazakh*; see *ladun*.

*leekhun* write, (past) *lyuukh*, (pl.)  
*liikh'*, (f.) *liich*, (pl.) *leechi*;  
*liichən* he, she wrote it (f.);  
 (pa. ptc.) *lyuukhmut, liikh'mət'*,  
 (f.) *liichməts, leechimətsə*.

*lej* (f.) cooking pot, (pl.) *leji*.

*ləəikh* worthy.

*ləəzim* right, proper.

- lar* (f.) house ; rest of sg., nom. pl. *lari*.  
*lät* (f.) tail ; rest of sg., nom. pl. *läti* ; see *lot*.  
*liikin*, *leekin* but.  
*livun* smear, (past) *lyuv*, (pl.) *liv'*, (f.) *liv*, (pl.) *livi* ; (pa. p.) *lyuvmul*, *liv'mät'*, *livmät*, *livimät*sə.  
*loosun* be tired, (past) *luus*, (pl.) *luus'*, (f.) *luus*, (pl.) *loosə* ; (pa. p.) *luusmut*, *luus'mät'*, *luusmät*, *loosəmät*sə.  
*lot* quiet, slow, gentle ; *lot' pəz'ih'* quietly.  
*lot* (m.) tail, (dat.) *lətis*, (pl.) *lät'* ; see *lät*.  
*lokut* small, little, (dat.) *ləktis* ; (ab.) *ləkti*, (ag. sg., nom. pl.) *ləkə'*, (dat.) *ləkten*, (f.) *ləkət* ; (pl.) *ləkei*.  
*luukh* (m. pl.) people, (dat.) *luukan*.
- ma*, *maa*, *mata* not ; in various precativ and prohibitive clauses.  
*maa* to ask question (with doubt).  
*maahraaj* (m.) the Maharaja.  
*maal* (m.) property.  
*maanun* obey, agree to, (pr. ptc.) *maanaan*, (inf. ab.) *maannə*.  
*maarə gatshun* be destroyed, wasted.  
*maarəvaatul* (m.) executioner, (pl.) *maarəvaat-əl'*, (dat.) *-lan*, (ab.) *-lau* ; see *vaatul*.  
*maarun* strike, kill, (fut.) *maarə*, (ab. inf.) *maarni*, (past) *moor*, (pl.) *məər'*, (f.) *məər*, (pl.) *maari* ; *məəryuukh* 30.21 ; 37.17 ; 38.15 ; *məəryuun* kill, pp. 22-4.  
*maatam* (m.) mourning.  
*maatampursii* (f.) consoling in bereavement.  
*madaar* (m.) consolation.
- magar* but.  
*manaavun* persuade, (past) *manoov* ; conj. like *banaavun*.  
*manganaavun* send for, *gur'* *manganəəvihai* they sent for horses (emph.) ; conj. like *banaavun*.  
*mangun* ask, (fut.) *mangə*, (past) *mong*, (pl.) *məng'*, (f.) *mənj*, (pl.) *manji* ; (pa. p.) *məngmut*, (f.) *mənjmät*, etc.  
*manz* in, *manzə* from in.  
*marun* die, (pr. ptc.) *maraan*, (fut.) *marə*, (past) *muud*, (pl.) *muud'*, (f.) *məyi*, (pl.) *do* ; (pa. ptc.) *muumut* ; (pl.) *muumät'*, (f.) *muumät*, (pl.) *muumät*sə ; (past cond.) *marihe* ; *marai* if I die.  
*mashhuur* well known.  
*Masiih* (m.) Christ.  
*mathun* smear, (past) *moth*, (pl.) *məth'*, (f.) *mətsh*, (pl.) *mətshə* ; (pa. p.) *mothmut*, *məth'mät'*, *mətshmät*, *mətshəmät*sə ; *mətshən* he, she, smeared it (f.)  
*mazuur* (m.) workman, (ab. pl.) *mazuurau*.  
*mets* (f.) elay.  
*məədaan* (m.) plain, (dat.) *məədaanas*.  
*məəj* (f.) mother, decl. like *əəj*, p. 16.  
*məəlik* (m.) master, owner, (dat.) *məəlikas*.  
*məl'kəəp* (f.) queen ; rest of sg. nom. pl. *məl'kaəji*.  
*məts* (f.) mad woman ; decl., p. 17 ; see *mot*.  
*miil* (m.) mile.  
*miith'*, pl. of *myuuth*, q.v.  
*mohbath* (m.) love, (dat.) *mohbatas*.  
*mohonyuv*, *məhnuv* (m.) man ; decl. like *necuv*, p. 15.  
*moojizə* (m.) miraele.  
*moojub* (m.) reason.  
*mool* (m.) father, (dat.) *məəlis*, (ab.) *maali*, (ag.) *məəl'*, (nom.



- pl.) do., (dat.) *maalen*, (ab. ag.) *maalau*.  
*moolum* known.  
*moosul* (m.) tax, etc.  
*mooth* (m.) death, (gen.) *mootuk*, (f.) *mootac*; decl. of ending -uk, p. 18.  
*mot* mad; decl., p. 17; see *mats*.  
*moṭ* (m.) back (upper part), (ab.) *maṭi*.  
*moḍrer*, *moḍrur* (m.) sweetness.  
*mokalun* be finished, (past) *mokalyau*.  
*mokh* (m.) face, (ab.) *mokhə* on account of.  
*mol* (m.) price.  
*mordə* (m.) dead person.  
*muhim* (m.) poverty.  
*muhkam* firm, strong.  
*muhtaaj* needy, in want.  
*mulkh* (m.) country.  
*musaaḥir* (m.) traveller.  
*mutsarun*, *mutsrūn* (v. tr.) open, *yun mutsrənə* be opened; conj. like *aapərun*; (past) *mutsur*, (pl.) *mutsar'*; *mutsrūn*, *mutsurun* he, she opened; *mutsrūn* loose him.  
*mutsaavun* (v. tr.) open, (past) *mutstroov*, (pl.) *mutsrəəv'*, (f.) *mutsrəəv*, (pl.) *mutsaavi*; conj. like *banaavun*.  
*myoon* my, (m. pl.) *myəən'*, (f. sg.) *myəəni*, (pl.) *myaəni*; (m. pl. and f. sg. nearly identical).  
*myuuth* (adj.) sweet, (m.) a kiss, pl. *miith'*.  
*naa* (neg. interr. suff.), *aasinaa* will there not be?  
*naad* (m.) a call.  
*naag* (m.) spring of water; (decl. p. 15).  
*naakaar* evil, worthless.  
*naal* (m.) neck, (ab.) *naalə*; see *nəəl'*.  
*naal* (m.) horseshoe.  
*naahnut* (m.) embrace.  
*naan-gaar* (m.) cultivator.  
*naar* (m.) fire, (dat.) *naaras*.  
*naav* (m.) name.  
*nadi* (f.) river; rest of sg., nom. pl. *nadiə*.  
*natsun* dance, (gen.) *natsnuk*, (f.) *natsnəc*, (past) *nots*.  
*natə*, (1) if not, then, (2) otherwise.  
*nazar* (f.) a look, *nazaraah* a look.  
*nebar*, *nyebar* (adv.) outside.  
*necuv* (m.) son; (decl., p. 15).  
*neerun* emerge, (pr. pte.) *neeraan*; *niirith* having emerged, (past) *draaəw*; (pl., f. sg. and pl.) *draae*, (pa. pte.) *draa-mut -mət'*, *-mats*, *-matsə*.  
*neethər* (m.) marriage.  
*nendər*; see *nyendər*.  
*nə* not.  
*nəbii* (m.) prophet.  
*nəəl'* on the neck; see *naal*.  
*nəədiikh* near.  
*nish*, *nishin* near.  
*non* naked, (pl.) *nən'*, (f.) *nən*, (pl.) *nəni*.  
*nookar* (m.) servant, (dat.) *nookaras*, (dat., pl.) *nookaran*.  
*nookarii* (f.) service.  
*nooth* (m.) banknote.  
*nou* new, (f.) *nəu*, *nər*.  
*nohksaan* (m.) loss, injury.  
*nəmis*, *nəman*, etc.; see *yih*, p. 20.  
*nyaavun* cause to be taken or despatched, (past) *nyoov*, (pl.) *nyəəv'*; (f.) *nyəəv*, (pl.) *nyaavi*; *nyoovuk* is a jocular form of *nyoov*, (pl.) *nyəəvik'*; conj. like *traavun*.  
*nyebar*; see *nebar* out.  
*nyəndər* (f.) sleep; rest of sg. *nyəndri*.  
*nyun* take, (past) *nyuuv*, (pl., f. sg. and pl.) *niyi* or *nii*; *nyuuhas* was taken by them for him, her; (pa. pte.) *nyuumut*, (pl.) *niimət*; (f.) *niiməts*, (pl.)

- niimətsə* ; *niitan*, 3 sg. and pl. impv.  
*nyuul* blue, (dat.) *niilis*, (ab.) *niili*, (ag.) *niil'*, (n. pl.) *do.*, (dat.) *niilyen*, (ab. ag.) *niilyau* ; (f.) *niij*.  
*obrun* cloud over, (fut.) *obri*, (past) *obrau*.  
*obur* (m.) cloud.  
*ođ* half, (pl.) *əđ'* ; (f.) *əđ*, (pl.) *əji*.  
*on* blind, (dat.) *ənis*, (pl.) *ən'* ; (f.) *ən*, (pl.) *əni*.  
*ool* (m.) nest ; (decl., p. 15).  
*oor*, *oor* there (*r* in vill. dial.)  
*oos* was ; see *aasun* ; *oosus* was to or for him, her ; conj., p. 21.  
*paakvun* cook, (past) *pook*.  
*paanə* self, selves, Urdu *āp*, (dat.) *paanas* of one's own accord, (emph.) *paanai*.  
*paantəzn* Urdu *āpas mē* mutually, to one another, among our, your, themselves.  
*paarun* prepare bed, *pəərith* having prepared ; cf. *pəərun* ; conj. like *maarun*.  
*paat-shaah* (m.) king, (dat.) *-shaahas*, (ag.) *-shaahan* ; *-shaaham* O my king, *-shaasund* of the king ; *-shaabaai* or *-baayi* queen, rest of sg. and n. pl. do. ; *-shaazaada* princee, king's son, (dat.) *-zaudas*, (ag.) *-zaadan*.  
*paat-shəzhii* (f.) sovereignty, work of a king.  
*pagaah* to-morrow.  
*pai* (m.) trace, sign.  
*pakanaavun* cause to go, (pr. pte.) *pakanaavaan* ; conj. like *banaavun*.  
*pakh* (f.) wing, (nom. pl.) *pakhə*.  
*pakun* go, walk, (pr. pte.) *pakaan* ; (conj., p. 22).  
*palang* (m.) bed, (dat.) *palangus*.  
*panun* own, Urdu *apnā* ; decl., p. 17 ; see *paana*.  
*par* (m.) foot, (dat. pl.) *paran*, at someone's feet.  
*parun*, *parun* read ; *r* in vill. dial. ; conj. like *karun*.  
*parəaayi* (m.) care, anxiety.  
*patə* (m.) trace, sign.  
*patə* behind, after, afterwards.  
*path* after, behind, *pathkun* behind, backwards.  
*patsh* (f.) trust, belief.  
*patyuu* (adj.) last ; (decl., p. 18).  
*pəəda* born, created.  
*pəəp'*, *pəəpi* (m.) sinner.  
*pəərun* put on, *pəərith* having put on ; see *paarun*.  
*pəəsa* (m.) a pice.  
*pəəls* five, *pəəlsyuu* fifth.  
*-pəəth'* suff. meaning manner ; as *kyithə pəəth'* how ?  
*pəəz* (u.) hawk, (dat.) *pəəzas*.  
*pəəzaar* (m.) pair of shoes.  
*pəəhər* (m.) a watch of the day or night.  
*pəəhrə* (m.) being on guard.  
*pəəhrəvool* (m.) a man on guard, (dat.) *pəəhrəvəlis*.  
*pəə* (f.) a board ; rest of sg., nom. pl. *paci*, (dat. pl.) *pacen*, (ab. ag.) *pacyau*.  
*phaakə* (m.) hunger, fasting.  
*phakh* (m.) bad smell.  
*phamb* (m.) cotton wool.  
*phatun* be split, (past) *phot*, (pl.) *phət'*, (f.) *phət*, (pl.) *phaci* ; (pa. pte.) *photmut* ; (pl.) *phət'-mət'* ; (f.) *phət'məts*, (pl.) *phaci-mətsə*.  
*phcerun* turn, walk about, *phiirith* having turned, (past) *phyuur*, (pl.) *phiir'*, (f.) *phiir*, (pl.) *phceeri* ; (pa. p.) *phyuurmut*, *phiir'mət'*, *phiirməts*, *phceeri-mətsə*.  
*phcran* (m.) long Kashmiri robe.  
*phikir* (f.) anxiety, (ab.) *phikiri*.

- phiri*; see *treh*.  
*Phorsat* (m.) Forsyth.  
*pholun* to blossom, used of dawn,  
 (past) *phol*, (pl.) *phol'*, (f.)  
*phoj* (unrounded o), (pl.) *phoji*,  
 (pa. p.) *pholmut*, *phol'mat'*,  
*phojmats*, *phojmatsə*.  
*phutraavun* (v. tr.) break, (past)  
*phutroov*.  
*phutrun*, *phutarun* (v. tr.) break,  
 (past) *phutur*; conj. like  
*aaparun*.  
*phutun* (v. int.) burst, be broken,  
 (past) *phut*, (pl.) *phut'*; (f.)  
*phot*, *phut*; (pl.) *phuci*; the  
 u in m. pl., f. sg. and slightly  
 in f. pl. tends towards ə: (pa. p.)  
*phutmut*, *phutmat'*, *phatmats*,  
*phucimatsə*.  
*phyok* (m.) shoulder, (pl.) *phyck'*.  
*piir* (f.) chair.  
*piir* (m.) Muhammadan holy man.  
*poosh* (m.) flower, (ab.) *pooshi*.  
*pot* backwards, behind.  
*poz* true, (pl.) *pəz'*; (f.) *pəz*,  
 (pl.) *pazi*; *pəz' pəz'h'*, *pazi*  
*pazi* truly; see *apuz*.  
*poshaakh* (m.) raiment.  
*praarun* wait, wait for, watch  
 for; conj. like *maarun*.  
*prath* every.  
*prazan-aavun* recognize, (past)  
*-oov*, *-oovnn* he recognized;  
 conj. like *banaavun*.  
*pream*, *preem* (m.) love, (dat.)  
*preimas*, (ab.) *preima*, (ag.)  
*preiman*, (pl. rare): *preimuk*, of  
 love; decl. of -uk, p. 18.  
*prutshun* ask, (imv. pl.) *prut-*  
*shiw*, (past) *prutsh*, (pl.)  
*prutsh'*, (f.) *prutsh*, (pl.)  
*prutskə* (u of m. pl. and f. sg.  
 tends towards ə); see p. 10;  
*prutshun* he asked, *prutshus*  
 asked him, *prutshas* I will ask  
 him; (pa. p.) *prutsh-mut -'mat'*,  
*-mats*, *-matsə*.  
*puhur* (m.) scorpion.  
*puut* (m.) young one, esp. bird,  
 chicken, (pl.) *puut'*, (ab.) *puut-*  
*yau*; (f.) *puuts*; (pl.) *puutsə*.  
*puuth* (f.) book; rest of sg., nom.  
 pl. *poothi*.  
*pyaalə* (m.) cup, (dat.) *pyaalas*.  
*pyeth*, *pyath* upon.  
*pyon* fall, (past) *pyaav*, *pyoov*  
 (pl.) *peei*, (f.) *pei*, (pl.) *peyi*;  
 these last three practically  
 identical; *pyoos* it fell for him;  
 (pa. ptc.) *pyoomut*, (pl.)  
*pyeemat'*, *peemat'*, (f.) *peemats*,  
 (pl.) *peematsə*.  
*raatas* by night.  
*raatal'* by night.  
*raath* (f.) night; rest of sg., nom.  
 pl. *rəats*.  
*raatəmgul* (m.) owl, (dat.) *-məglis*,  
 (pl.) *-məgəl'*, (f.) *-məgəj*.  
*raavun* be lost, (past) *roov*, (pl.)  
*rəəv'*, (f.) *rəəv*, (pl.) *raavi*;  
 (pa. ptc.) *roovmut*; (pl.) *rəəv'-*  
*mat'*; (f.) *rəəvmats*, (pl.) *raavi-*  
*matsə*.  
*raazə* (m.) raja, rich man.  
*rachun* keep, protect, (inf. ab.)  
*rachni*, (past) *roch*, (pl.) *rəch'*,  
 (f.) *rəch*, (pl.) *rachi*; (pa. ptc.)  
*rochmut*, *rəch'mat'*, *rəchmats*,  
*rachimatsə*.  
*rang* (m.) colour, pleasure.  
*rasad* (f.) rations, military pro-  
 visions.  
*raṭun* seize, (past) *roṭ*, (pl.) *rəṭ'*,  
 (f.) *rəṭ*, (pl.) *raci*; (pa. ptc.)  
*roṭmut*, *rəṭ'mat'*, *rəṭmats*, *raci-*  
*matsə*.  
*raz* (f.) rope.  
*rəch* (f.) amulet; rest of sing.,  
 nom. pl. *rachi*.  
*rəhəm* (m.) pity.  
*roogan* (m.) polish, pleasure.  
*roozun* remain, (past) *ruud*, (pl.)  
*ruud'*, (f.) *ruuz*, (pl.) *roozə*;

- (pa. ptc.) *ruudmut*, *ruud'mət'*, *ruuzməts*, *roozəmətsə*.  
*rəpai* (f.) rupee; rest of sg., nom. pl. *rəpyi*; also m.; dat. *rəpyes*.  
*rut* good, (dat.) *rətis*, (pl.) *rət'*; (f.) *rəts*, (pl.) *rətsə*; *rət'* *pəzlh'* well.  
*ruud*, *ruudmut*; see *roozun*.  
*saa-ath*, *saath* (m.) space of time, short time.  
*saaph* clean.  
*saarun* collect goods, (pr. ptc.) *saaraan*; conj. like *maarun*.  
*sabab* (m.) cause, reason.  
*subakh* (m.) lesson.  
*sabth* (m.) Jewish sabbath, (gen.) *sabtuk*.  
*sadaah* (m.) a sound.  
*sadakh* (f.) road; rest of sg. nom. pl. *sadki*.  
*safar* (m.) journey, *safruk* of a journey; decl. of -uk, p. 18.  
*sahii* correct, safe.  
*sajdə* (m.) religious prostration.  
*sakhat* severe.  
*sakhrun* set out, (past) *sakhryan*, (pl., f. sg. and pl.) *sakhrei*, *sakhreyi*, (pa. p.) *sakhryoomut*, *sakhryceməts*, etc.  
*salaamath* safe.  
*samkhun*, *samakhun* to meet, (inf. ab.) *samkhani*, (past) *samukh*, (pl.) *saməkh'*, (f.) *saməkh*, (pl.) *samkhi*.  
*samun* (v. int.) gather, be collected, (past) *samyau*, pl. *samei*, (f.) *samei*, pl. *sameyi* (no real difference in these three); (pa. p.) *samyoomut*, (f.) *samyecməts*.  
*sangsaa* *karun* to stone.  
*sapdun*, *sapnun* become, *səpnith* having become, (past) *sapud*, (pl.) *sapəd'*, (f.) *sapəz*, (pl.) *sapzi*; *sapəzai* they, (f.) became for thee; *sapnun* is like *sapdun*, its first *n* becomes *ɲ* where the *d* of *sapnun* becomes *z*; (pa. ptc.) *sapudmut*, *sapədmut'*, *sapəzməts*, *sapzi-mətsə*.  
*sar* (m.) head.  
*saraai* (f.) inn.  
*saraph karun* spend.  
*sethaah* (adj.) much, (adv.) very; *sethaas kuulas*, *sethaayi kəzli* for a long time.  
*sə* sir, madam.  
*səət'* along with, with.  
*sənz* of, fem. of *sund*; (decl., p. 17).  
*sər sər* sound of rustling.  
*səts* (m.) tailor.  
*səzb* (m.) sahib.  
*səzl* (m.) walk, journey for pleasure, (dat.) *səzlas*.  
*shaam* (m.) evening, (dat.) *shaamas*; *shaamas-bəzg'* at evening time.  
*shaahar* (m.) city, (dat.) *shaahras*.  
*shaahmaar* (m.) snake.  
*shakh*, *shekh* (m.) doubt.  
*shakhas*, *shakəz* (m.) man, person, (dat.) *shakhsas*.  
*shamaa* (m.) candle, flame.  
*shamsheer* (f.) sword; rest of sg. and nom. pl. *shumsheeri*.  
*sheeh'* (f.) message.  
*sheerun* mend, *shiirith* having mended, (past) *shuur*, (f.) *shiir*.  
*shekhus*; see *shakhas*.  
*shiin* (m.) snow.  
*shikaar* (m.) hunting, (dat.) *shikaaras*.  
*shikəzər'* (m.) hunter, (pl.) do.  
*shikəzər'* (f.) kind of boat.  
*shəngun* to sleep, *shəngith* asleep, (past) *shong*, (pa. ptc.) *shong-mut*, (pl.) *shong'*, *-mət'*, (f.) *shonj*, *shonjməts* (unrounded *o* in both); (pl.) *shonji-*, *-mətsə*.  
*shukər* (m.) thanks.  
*shur*, *shur* (m.) child, boy; decl., p. 15 (*r* in vill. dial.).

- siir (f.) brick ; rest of sg., nom. pl. *seeri*.  
 siir (m.) secret.  
 siri, sirii (m.) sun.  
 sōōcun think, *sōōcith* having tbought.  
 soodaa (m.) provisions from market.  
 soodaa-gaar, sodaa-gaar (m.) merchant, (dat.) -gaaras, (ag.) -gaaran ; -gaaraa, a merchant.  
 soon our, (emph.) soonui, (pl.) *səən'*, (f.) *səən* (almost identical w. nom. pl.), (pl.) *saani*.  
 soor (m.) pig.  
 soorui all, (pl.) *səəri* (dat.) *saarinii*, (f.) *səəri* ; (pl.) do.  
 soozun send, (past) *suuz*, (pl.) *suuz'*, (f.) *suuz*, (pl.) *soozə* ; in nom. pl. and f. sg. *uu* tends slightly towards *əə*, see p. 10 ; conj. like *boozun* ; *suuzhas* they sent me.  
 sombrun, sombrun collect, (pr. ptc.) *sombraan*, (past) *sombur*, (pa. ptc.) *somburmut* ; (pl.) *sombor'* - *mət'*, (f.) *sombor* - *məts*, *sombri* - *mətsə*.  
 Sonmarg (f.) Sonamarg, (ab.) *sonmargi*.  
 srog cheap, (pl.) *srog'*, (f.) *sroj* (unrounded o) ; (pl.) *sroji*.  
 su be, (emph.) *suii*, (f.) *sə* ; (emph.) *səii* ; (decl., p. 20).  
 sulī early.  
 sund of ; (decl., p. 17).  
 sunduukh (m.) box, (dat.) *sunduukas*.  
 syod straight, (f.) *syəz*.  
 taalav, taalan (m.) roof, ceiling, (ab.) *taaleə*.  
 taam up to.  
 taan (m.) limb, (pl.) do.  
 taarun cause to cross, take tribute, (pr. ptc.) *taaraan* ; conj. like *maarun*.  
 taftiish (m.) investigation, (adv.) certainly.  
 tagun be possible, (past) *tog*, *togus* was possible to him ; conj. like *tagun*.  
 tashkiith (m.) investigation.  
 tal under.  
 tami, *təm'*, *təmis*, *tamyuk* ; see *su*, (decl., p. 20) ; and -*uk*, (decl., p. 18).  
 taraph (m.) direction, (ab.) *tarphə*, (dat. pl.) *tarphan*.  
 taraphdээрii (f.) partiality.  
 tas, *tasund*, *tath* ; see *su*, (decl., p. 20).  
 tamook (m.) tobacco, (ag.) *taməək'*.  
 taslaa (m.) consolation.  
 tali, *təl'* there ; *tatikis*, dat. of *talyuk* of there.  
 tau *patə* after that.  
 teeg (m.) blade, (dat.) *teegas*.  
 tə (conj.) then.  
 tə = Urdu *to*.  
 tə (conj.) and.  
 təər (f.) cold ; rest of sg., nom. pl. *təəri* ; n. pl. also *təərə*.  
 təərūn, become cold : past *təəryou*, f. sg., m. and f. pl., *təəryeei* ; *təəryeeis*, they got cold for him.  
 təmis ; see *su*, (decl., p. 20) ; *təmisəii*, cmpb. of *təmis*.  
 thaavun place, (inv.) *thaav*, *thaautə* ; *thaavum*, *thaautam* place for me, (past) *thoov*, (pl.) *thəəv'*, (f.) *thəəv*, (pl.) *thaavi* ; (pa. ptc.) *thoovmut*, *thəəmət'*, *thəəməts*, *thaavimətsə* ; *thəəməts* dat. of *thoovmut* ; *thoovuk*, *thəəvik'* jocular forms of *thoov*, *thəəv'*.  
 thaph *karəp* grasp, support.  
 thakun be weary, get tired, (past) *thok*, (pl.) *thək'*, (f.) *thəc*, (pl.) *thaci* ; (pa. ptc.) *thokmut*, *thək'* - *mət'*, *thəcəts*, *thacimətsə*.  
 thar, *thar* (f.) back, (dat. nb. ag.) *thər*, *thər* (r in vill. dial.).  
 thəp (f.) butter.

- tharkip, tharkip* backwards; see *thar* (*r* in vill. dial.).  
*thazrun, thazrun* heighten, (past) *thazur*, (pl.) *thazor*, (f.) *thazor*, (pl.) *thazri*; (pa. ptc.) *thazurmut, thazarmat', thazarmats, thazrimatsə*.  
*thod* upright, standing, (pl.) *thəd'*, (f.) *thəz*, (pl.) *thazə*.  
*ti* also.  
*tih, tihund*; see *su*, (decl., p. 20).  
*tii*, emph. of *tih*.  
*tikyaaizi, tikyaaizi* because.  
*tiin, timan, timə, timau*; see *su*, (decl., p. 20); *timanəii*, emph. of *timan*.  
*toh'* (obl.) *təhi* you; see decl., p. 19.  
*too ti* nevertheless, etc.  
*toolun* weigh.  
*toor, toor* (*r* in vill.), thither.  
*toor* (m.) a bolt.  
*tot* there.  
*traavun* leave, etc., *trəzəvith* having left, (past) *troov*, (pl.) *trəzv'*, (f.) *trəzv*, (pl.) *traavi*; (pa. ptc.) *troovmut, trəzv'mət' trəzvmats, traavimatsə*; *troovukh* they left.  
*treh* three, *trei phiri* three times.  
*tresh* (f.) thirst, drinking water.  
*treym* third; (decl., p. 18).  
*foor* (m.) eyelid.  
*footh* dear, loved, (f.) *təzth*.  
*tshaandun* search for, (ab. inf.) *tshaandni*, (past) *tshoond*, (pl.) *tshənd'*, (f.) *tshənd*, (pl.) *tshaandi*; (pa. ptc.) *tshoondmut, tshənd-mət' -mats, tshaandi-matsə*.  
*tšaas* = *tšaau* + *s* entered for him.  
*tšaət-haal* (m.) school, (ab.) *-haalə*.  
*tšaavul* (m.) goat, (f.) *tšavaj*; *tšaavəl'-bacə* kid.  
*tšahun* flee, (pr. ptc.) *tšalaan*, (inv.) *tšəliuv*, (past) *tšol*, (pl.) *tšəl'* (f.) *tšəj*, (pl.) *tšəji*; (pa. ptc.) *tšolmut, tšəlnət', tšəjmats, tšəjimatsə*.  
*tšahun* cut, break, *tšəvith* having cut, (past) *tšəf*, (pl.) *tšəl'*, (f.) *tšəf*, (pl.) *tšəci*; (pa. ptc.) *tšəfmut, tšəfnət', tšəfmats, tšəcimatsə*.  
*tšə, tšəh* thou; (decl., p. 19); emph. *tšəii*.  
*tšəhun* suck, (inv.) *tšəh*, (fut.) *tšəhə*; *tšəvith* having sucked; (past) *tšəh*, (pl.) *tšəh'*, (f.) *tšəh*, (pl.) *tšəhi*; (pa. ptc.) *tšəh-mut', -mut', -mats, -imatsə*.  
*tšəj* (f.) charcoal, (pl.) *tšəji*.  
*tšər, tšər* (*r* in vill. dial.) (f.) little bird, esp. fem. sparrow.  
*tšhunun* throw, throw out, (past) *tšhun*, (pl.) *tšhun'*, (f.) *tšhuy*, (pl.) *tšhuyi*; (pa. ptc.) *tšhunmut -n'mət' -jimats -jimatsə*; *tšhunun* he threw it (masc.), *tšəpən* do. fem.; *tšhunukh* they threw, *tšhunnas* he threw for him; in past and pa. ptc. first vowel in m. pl. and fem. sg. is between *u* and *ə*. See p. 10.  
*tšok* sour, (f.) *tšok* (unrounded *o*).  
*tšoor* four, *tšuurym* fourth; (decl., p. 18).  
*tšəf* (f.) loaf (unrounded *o*), (pl.) *tšəci*.  
*tšəmbun* pierce, (past) *tšəmb*, (pl.) *tšəmb'*, (f.) *tšəmb*, (pl.) *tšəmbi*; (pa. ptc.) *tšəmb-mut, -'mət', -mats, tšəmbimatsə*; *o* in f. sg. is unrounded.  
*tšəpəor* on all four sides.  
*tšuur* (f.) theft; (decl., p. 16).  
*tšuur* (m.) thief, (dat.) *tšuuras*, (ab.) *tšuurə*, (ag.) *tšuuran*; (pl.) *tšuur*, (dat.) *tšuuran*, (ab. ag.) *tšuuran*.  
*tšuurym*; see *tšoor*.  
*tulun* lift, (past) *tul*, (pl.) *tul'*, (f.) *tuj*, (pl.) *tuji*; the *u* in *tul'* and *tuj* tends towards *ə*; see p. 10; (inv.) *tul*, (pa. p.) *tulmut, tul'mət, tujmats, tujimatsə*.

*tyutaan* so long as; see *yutaan*.  
*tyuth* so, sub., (emph.) *tyuthui*, (pl.)  
*tiith'*, (f.) *tiitsh*, (pl.) *tiitshə*.  
*tyuul* so much or many, (pl.) *tiit'*,  
 (f.) *tiits*, (pl.) *tiitsə*.  
*thathə* (m.) joking.  
*took* (m.) basket, (dat.) *təəkis*.  
*tukrə*, *tukrə* (m.) piece, bit, (pl.)  
 do. (*r* in vill. dial.).  
*tuur* (m.) large dish.  
*tuur* (f.) small dish; *uu* tends  
 very slightly to *ə*. See p. 10.

-*un* genit. suff. for proper names,  
 and inf. ending; (decl., p. 17).

*vaalun* bring down, (f.) *vaaləp*;  
*vəliith* having brought down,  
 (past) *vool*, (pl.) *vəəl'*, (f.) *vəəj*,  
 (pl.) *vaəji*; (pa. p.) *voolmut*,  
*vəəl'məl'*, *vəəjməts*, *vaəjimətsə*.

*vaan* (m.) shop, (dat.) *vaanas*.

*vaapas* (adv.) back.

*vaaryaah* much, long (of time).

*vaatn-aarun* cause to arrive, (past)  
*-noov*, (pl.) *-nəəv'*, (f.) *-nəəv*,  
 (pl.) *-naəvi*; (pa. ptc.) *-noovmut*,  
*-nəəməl'*, *-nəəməts*, *-naəvimətsə*;  
*-noovun* he caused to arrive.

*vaatul* (m.) male of sweeper caste,  
 (pl.) *vaatəł'*; (f.) *vaatəj*; (pl.)  
*vaatəji*; decl., like *vəul*, p. 17.

*vaatun* arrive, (ab. inf.) *vaatni*,  
 (fut.) *vaatə*, (past) *vool*, (pl.)  
*vəəl'*, (f.) *vəəts*, (pl.) *vaatə*;  
 (pa. ptc.) *voolmut*, *vəəl'məl'*,  
 (f.) *vəətsməts*, *vaatəmətsə*.

*vadun* weep, (ab. inf.) *vadni*,  
 (pr. ptc.) *vadaan*, (past) *vod*,  
 (pl.) *vəd'*, (f.) *vəz*, (pl.) *vəzi*.

*vakhth*, *vakhath*, *vakhath* (m.) time,  
 (ab.) *vakhthə*.

*valun* wrap, (pr. ptc.) *valaan*,  
 (past) *vol*, (pl.) *vəl'*, (f.) *vəj*, (pl.)  
*vəji*; (pa. p.) *voolmut*, *vəl'məl'*,  
*vəjməts*, *vəjimətsə*; *volun* be  
 wrapped, *vəlyith* having wrapped.

*vanun* say, (pr. ptc.) *vanaan*,  
 (imv.) *van*, (fut.) *vanə*; *vanai*  
 I say to thee; (past) *von*,  
 (pl.) *vən'*, (f.) *vəp*, (pl.) *vəpi*;  
 (pa. ptc.) *vonmut*, *vən'məl'*,  
*vəpməts*, *vəpmətsə*; like conj.  
 of *anun* bring, pp. 22-4; *vananə*  
*yun* to be said, *vonun* he said,  
*vonnakh* he said to them,  
*vonnas* he said to him, *vonus*  
 said to him, *vən'tau* please say,  
*vəpivə* he will say' to you,  
*vənith* having said.

*varih*, *variik* (m.) year; see  
*verih*.

*vartaavun* deal out, (pr. ptc.)  
*vartaavaan*, (past) *vartoov*, (pa.  
 ptc.) *vartoovmut*; like *vaata-*  
*naavun*.

*vasun* descend, (ab. inf.) *vasni*;  
*vəsiith* having descended, (imv.)  
*vas*, (past) *voth*, (pl.) *vəth'*,  
 (fem.) *vətsk*, (pl.) *vətskə*;  
 (pa. p.) *vothmut*, *vəth'məl'*, *vətsk-*  
*məts*, *vətskəmətsə*; cf. *volhun*.  
*vəth* (f.) way, road, (dat.) *vəti*  
 on the way.

*vəəj* (f.) ring; (decl., p. 16).

*vəəlinj* (f.) heart; rest of sg., nom.  
 pl. *vəəlinji*.

*vəpi*, *vəpi*; see *vən*; *vəp*, see  
 also *vanun*.

*vəəp* (f.) pot; rest of sg., nom. pl.  
*vaari*.

*vəəp* (f.) garden; rest of sg., nom.  
 pl. *vaari*.

*vəriih*, *vəriih* (m.) year; decl., p. 15.

*vəziir* (m.) vizier, (pl.) do., (dat.  
 sg.) *vəziiras*, (pl.) *-an*; (ab.  
 ag. pl.) *-au*.

*vishvaas* (m.) trust, belief.

*vətsk* (m.) calf.

*vəəpi* standing.

*vələ* come herc.

*vən* now, (emph.) *vəp*; these are  
 Urdu *ab*, *abhī*; *abhī* in sense  
 of yet, still, so far, is *vəpi*.

- vöræz* (f.) second wife, (pl.) *vörzə*.  
*vörmæj* (f.) stepmother.  
*vöstaad* (m.) teacher.  
*vöthrun* wipe, (ab. inf.) *vöthran*,  
 (pr. ptc.) *vöthraan*, (past)  
*vöth-ur*, (pl.) *-ör'*, (f.) *-ör*, (pl.)  
*-ri*; (pa. ptc.) *vöth-urmut*,  
*-ör'mäl'*, *-örmäts*, *-rimätsə*.  
*vöthun* rise, *vöthith* having risen,  
 (imv.) *vöth*, (fut.) *vöthə*, (past)  
*vöth* (not *vöth*), (pl.) *vöth'*, (f.)  
*vätsh*, (pl.) *vätshə*; *vöthus*  
 he rose for him; (pa. p.)  
*vöthmut*, *vöth'mäl'*, *vätshmäts*,  
*vätshämätsə*. cf. *vasun*,  
*vözul* red, (f.) *vözaj*; (decl., p. 17).  
*vuchun* see, look at; (pp. 22-4).  
*-vuhur* (adj.) (so many) years old.  
*vuthun* twist, (fem. inf.) *vuthəy*,  
 (past) *vuth*; (conj. p. 22).  
*vuunth* (m.) camel.  
*vuzanaavun* waken, (fut.) *vuzan-*  
*-aavə*; *-aavan* I will waken  
 him; conj. like *vaatanaavun*.  
*vyöth* fat, (pl.) *vyöth'*, (f.) *vyät'h*,  
 (pl.) *vechi*.  
*yua* or.  
*yaad*, *yaat* (m.) remembrancee.  
*yaay* when (relative), (emph.)  
*yaayii*.  
*Yaarkand* Yarkand.  
*yaq*, *yeq* (f.) stomach; rest of  
 sg., nom. pl. *yaqə*.  
*Yahuudii* (m.) a Jew, (pl.) do.,  
 (dat.) *yahuud-yeu*, (ab. ag.)  
*-yau*.  
*Yahuudiə* (m.) Judea, (dat.)  
*Yahuudias*.  
*yakiin* (m.) belief, eertainty.  
*yapææ'* on or from this side.  
*yath*; see *yih*; (decl., p. 20).  
*yatshun* wish, (pr. ptc.) *yatshaan*,  
 (past) *yotsh*, *yutsh*, (pl.) *yetsh'*,  
 (f.) *yätsh*, (pl.) *yätshə*; (pa.  
 ptc.) *yutshmut*, *yetsh'mäl'*, *yätsh-*  
*mäts*, *yätshämätsə*.  
*yavə* yesterday.  
*yekhtilaaf* (m.) differencee.  
*yekraar* (m.) acknowledgment.  
*yeli*, *yel'* when (relative).  
*yem'*, *yemi*, *yemis*; see *yih*, *yus*;  
 (decl., p. 20).  
*yetikaad* (m.) helief, trust.  
*yəhəi*, emph. of *yih* this.  
*yibaal-ath* (f.) worship, *-atkhaanə*  
 (m.) place of worship,  
*yütyau*; see *yuut*.  
*yih*, *yihund*, *yim*, *yimə*, *yiman*,  
*yimau*; see *yih* (decl., p. 20);  
*yimanəii*, emph. of *yiman*;  
*yimarəii*, emph. of *yimau*.  
*yinsaan* (m.) man, mankind.  
*yinsaaph* (m.) justicee, fairness.  
*yitifaakh*, *yütfifaakh* (m.) agree-  
 ment.  
*yitavun*; see *yun*.  
*yoor*, *yoor* hither, (emph.) *yuur'*,  
*yuur'* (r in vill. dial.).  
*yun* come, (pr. ptc.) *yiraan*, (imv.)  
*yi*, *yiyiu*, *yiyiv*, (past) *aau*,  
 (pl.) *aac*, (f.) *aai*; (pl.) *aayi*;  
 these last three almost identical;  
*yiyavun* a comer; *aayes* she  
 came to him; (pa. p.) *aam-ut-*  
*ät'-äts-ätsə*.  
 Note ææ she came, Story I § 7;  
 he came to thee, Luke ii. 30;  
 they (fem.) came, Jn. 9. 10.  
*yut* here, hither.  
*yutaamath* to this extent.  
*yutaan* as long as, while.  
*yuth* sueh, as, Urdu *aisā*, *jaisā*  
 (emph.) *yuthui*, (f.) *yütsh*; decl.  
 like *kyuth*, q.v.  
*yuur'*, *yuur'*, emph. of *yoor*, *yoor*.  
*yuut* so much or many, rel. as  
 much or many; decl. like  
*kuut*, q.v.  
*zaah* ever, (w. neg.) never.  
*zaanun* know, (pr. ptc.) *zaanaan*;  
*æænith* having known, (past)  
*zoon*, (pl.) *ææn'*, (f.) *ææn*, (pl.)



- zaani* ; (pa. ptc.) *zoonmul*, *zən'*-  
*mot'*, *zəyməts*, *zənimətsə*.  
*zaahar* (m.) poison.  
*zabi karun* sacrifice, kill.  
*zan* as if, so to speak, etc.  
*zanaanə* (f.) woman, (dat. pl.)  
*zaanaanan*.  
*zaruur* certainly.  
*zeenun* conquer, (pr. ptc.) *zeenaan*,  
 (past) *zyuun*, (pl.) *ziin'*, (f.)  
*ziin*, (pl.) *zeeni* ; (pa. ptc.)  
*zyuunmul*, *ziin'mot'*, *ziyməts*,  
*zeeyimətsə*.  
*zəh* two ; rest of sg. *dəyi*, (pl. dat.)  
*dən*, (ab. ag.) *dəyau*.  
*zəhun* parc, (imv.) *zəl*, (fut.) *zələ*,  
 (past) *zul*, (pl.) *zəl'*, (f.) *zəj*,  
 (pl.) *zəji* ; (pa. ptc.) *zulmul*,  
*zəl'mot'*, *zəjməts*, *zəjimətsə*.  
*zəmiindaar* (m.) landowner,  
 farmer.  
*zət* (f.) rag, (pl.) *zaci*.  
*zhompri* (f.) hut.  
*ziin* (m.) saddle.  
*ziith* ; see *zyuuth*.  
*zimə* (n.) responsibility.
- zində* alive.  
*zindgi* (f.) life.  
*zoraavaar* powerful, great.  
*zon* (m.) man (unstressed *zun*),  
 (ag.) *zən'*, (pl.) *zən'*, (dat.)  
*zanyen* ; (f.) *zən*, (pl.) *zani*,  
 (dat.) *zənen* ; *ə* in unstressed  
*zən'*, *zən* becomes *ə*.  
*zoor* (m.) force, great amount (of  
 trade, work, etc.), (ab.) *zoora*.  
*zor* deaf, (pl.) *zər'* ; (f.) *zər*, (pl.)  
*zari*.  
*zəmbə yak*, (pl.) *do*.  
*zuun* (f.) moonlight, *zuunəḍab* (f.)  
 room on roof.  
*zuv* (m.) life, soul, (ab.) *zuv*.  
*zyon* be born, (past) *zaan*, (pl., f.  
 sg. and pl.) *zaae*, *zaai*, (pa. ptc.)  
*zaamut* ; (pl.) *zaamət'* (f.)  
*zaaməts* ; (pl.) *zaamətsə*.  
*zyun* (m.) firewood, (ag.) *zin'*.  
*zyuth* Hindi *jethū* elder, (dat.)  
*ziṭhis*, (pl.) *ziṭh'*, *zyṭh*, *ziṭh*, (f.,  
 dat., sg. and nom. pl.) *zichi*.  
*zyuuth* tall, long, (pl.) *ziṭh'* ; (f.)  
*ziṭh*, (pl.) *zeechi*.







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